The Funeral Procession of the "Elder" or head priest of the entire Island of Pootoo.

THE CHINESE RECORDER

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Money and Missions

EDITORIAL

Self-Support Symposium

In our last issue we considered the particular problems connected with the People's Livelihood. A large section of this number will be devoted to the cognate subject of self-support. Most of our readers are familiar with Dr. Rawlinson's "Western Money and the Chinese Church," which appeared earlier in the *Recorder* pages. In his preface to the pamphlet Dr. Rawlinson said that he had "come seriously to question whether making financial self-reliance the *preliminary* condition of the spiritual vitality of a church or institution does not put financial self-help, which may or not mean *complete* financial self-reliance, in the wrong relation to spiritual autonomy. In other words, is not financial self-help as much, if not more, a fruit of spiritual autonomy than a preliminary stimulant thereto?"

In his volume on "The Rural Mission of the Church of Eastern Asia," Dr. Kenyon L. Butterfield devoted two pages to the problem of self-support. So impressed was Dr. Rawlinson with the significance of these matured convictions that he requested reactions from a number of experienced workers. The responses to hand are printed in this issue as a symposium. In these and the article on "Money and the Church" by Rev. Harold T. Cook, we have the result of varied experiences and the expression of differing convictions. It is evident that Mr. Cook and others are persuaded that the foundation principles set forth by Roland Allen in his "Missionary Methods: St. Paul's or ours?" and by Sidney J. W. Clark in his "Indigenous

Church" are calculated to be fruitful of the best kind of results in the work of evangelising China, and other fields as well. We hope the discussion will lead to the expression of opinion from workers in other parts of China.

* * *

The Financial Crisis and Missions.

We would draw special attention to the comprehensive and illuminating study by Rev. T. Cocker Brown (see page 551 ff.) of the Round Table Conference at the last Foreign Missions Conference of North America, on the use of foreign money in the younger churches. Mr. Brown remarks on the unfortunate prominence necessarily given to this topic at a time when almost every Missionary Board is seeking ways and means to economise its dwindling money resources, and wisely points out that the problem has no relation to economy. The Church of the West, for its own soul's good and for the effective preaching of the faith, must give more money not less. As the report puts it, "Our aim is not how we may give less money, but how we may do more good with the money that is given in achieving our purpose." It is a cheering fact that the world-wide financial crisis, affecting as it necessarily does every phase of missionary work all over the world, has led to a courageous and sacrificial support at home and on the mission field. Not only individual givers have been helped to a higher plane of giving, but the societies have drawn together in a very helpful manner to meet the crisis, gaining strength and courage in frank fellowship and wise co-operation. Apart from the financial crisis with its devastating panic and acute distresses, it is well to remember, in connection with the subject of self-support, that "Our successes are our embarrassments." Weary workers in the past have been tempted to cry "If only the native Church would stop growing." We recall a remark made more than a dozen years ago, "If God had withheld the blessing which has attended our Mission, the number of our missionaries twenty years ago and the mission income then would have sufficed. With that would the home Church have been satisfied?"

* * *

Medical and Educational Work

Attention has been drawn to the manner in which hospitals schools and other institutions have been affected. It might be well to call attention to what has been written on this matter with regard to work in Korea, where self-support has been so vigorously practised:

"Self-support does not mean that mission money should not be used in medical or educational work. Medical work is a part of the great commission, and so is educational work, though not secular education. Small hospitals in each station are more powerful evangelistic influences than large, centralized medical institutions that inevitably lose their evangelistic purpose and spirit.

"While the initial educational obligation involved in the great commission is to teach "them to observe all things whatsoever I have commanded you," Christian responsibility also clearly involves

education of the children of the churches, in other things than the Bible, to prepare them for leadership in life. It is hard, therefore, to draw a distinct line between secular and religious education. The mission's responsibility along this line depends on conditions."

It may not be amiss to quote from a letter from a missionary in the province of Kiangsu, with regard to the shortage of medical missionaries and necessary equipment:

"Has the Church lost the vision of reaching out for the souls of Christ's heritage among the heathen through the ministry of healing? It seems incredible that we should see in the missions of our Church on the one hand a devoted doctor hampered almost to the breaking point for lack of money for the proper carrying on of his work, and on the other hand a flourishing evangelistic work crippled for lack of a doctor.

"I am quite well aware that the Church is short of money. No one knows that better than the missionary. But is the Church short of faith? In spite of our troubles here in China, and they are many, there never was a greater opportunity to bring these people to Christ."

An experienced worker declares: "the answer to the whole situation, at home and in China is *faith* that roots itself in prayer."

* * *

Self-Support a Practical Policy

Four phases in the question of Self-Support seem to us important. (1) We must not be in too much of a hurry. Forces spiritual, human and material have all to be taken into consideration. The economic conditions dwelt on in our last issue may make us think the Christ-like thing is to supplement the meagre earnings of the people by foreign aid in the matter of church work. (2) But whilst the Churches of the West cannot refuse to share with the Church in China its economic burdens, where these are beyond the strength of the latter to bear, it is good for our Chinese brethren to learn of conditions in the West that lead to the dwindling of gifts, not because of stinginess but because of losses that limit the giving power of the Christians of the West. (3) Self-Support helps to test the reality of the faith of those desiring to enter the Christian Church. After all Christianity is a life to be lived, not merely a set of doctrines to be assented to, and this life does not grow robust and spread in hot-house conditions. (4) There is less talk now of "Rice Christians" and fewer parasites. May it not be that the growing sense of stewardship, the desire to be self-supporting, is indicating that self-support is aiding in removing the aspersion that Christianity is a foreign religion. It is a privilege and inspiration to work in a self-supporting church, to see the growth of the sense of ownership and responsibility, the desire to give and work for the maintenance of the church, and to take a part in its many activities.

Wise and Faithful Treasurers

In the discussion on "Money and Missions" reference has been made to "missionaries behind desks in their studies or offices keeping books." It is only right that we should give a tribute of praise and offer heart-felt thankfulness for all the self-denying expert work done by the missionaries working in mission treasury departments. It is impossible to adequately estimate the help they give to individual missionaries or how far and how effectively they have simplified the administration of Mission funds. In the past there have been many foolish ideas expressed as to the amount needed to forward money to the mission fields through mission boards. The percentage differs according to the methods adopted, and is a small one, especially when compared with the percentage of receipts required by modern business houses to pay expenses before profits are calculated. The story is told of a simple-minded storekeeper who had doubts as to the administration of mission funds. She marked a coin that was destined for the collection plate, and later on when the marked coin came back to her till, she remarked, "I knew that all the money subscribed to the heathen didn't go to the heathen."

Possibly the most interesting development in the handling of mission money is the growth of the Associated Mission Treasurers with headquarters in Shanghai. For some time the idea had been simmering in the minds of certain missionaries that forces could be combined for economy and efficiency, and finally in November, 1916, the Association was formed. It is worth while recording the names of the first group. Rev. Edward Morrow represented the Methodist Church, Rev. C. M. Myers the Presbyterian Mission (North), Rev. A. L. Greig the London Missionary Society, and Rev. R. D. Stafford the American Baptist (North). Other Missions have joined since and the volume of work done and the economies effected would take a volume itself to detail. But we would just point out the service rendered in the matter of foreign and local exchange, insurance, shipping, purchasing supplies, etc., and express the hope that this work for harmony and economy which has proved so effectual on the field will be a help to the home boards.

COMMUNISM IN CHINA

The growing prevalence of communistic ideas in China has been giving concern to a number of our readers, especially those who are engaged in educational work and have gained the confidence of the young men they have been brought into close contact with. The slowly growing communistic interest in the student body has in one case expressed itself in this line of thought: "China is to be the center of the Second World War; the socialistic countries, China, Russia, Germany, will be victorious over the capitalistic-imperialistic countries, and we shall then have permanent peace in the world..... China's troubles will be over when the peasant revolution of central China shall have been accomplished." Many of the boys in our schools are village boys, from poor families, who have imbibed the

idea that the end justifies the means. When the suggestion is made that the way out is to become Christians, the response in some cases is, "becoming a communist was a quicker way out, and Christianity in politics had not been much of a success."

* * *

Communism in the Old World

In his thoughtful work "A new Mind and other Essays," Dr. Evan Morgan in a chapter on "Communism" finds "Some echoes of communism beating on the shores of the people that lived in almost prehistoric times. There are faint reminiscences in old books of a state of society, in the dawn of China's beginnings, before history had taken in hand any definite records, of an Arcadian life, full of simplicity and happiness, where people had all things in common and when the words *meum* and *tuum* were not very vocal. Everyone worked and all shared in the goods that were produced. There were no quarrellings, no legal courts were established, for none were needed. Thefts and robberies were unknown and everyone was more ready to help than to injure."

Coming to a later time, and a similar state of socialism, we read in the Constitution of Chow: "The whole people are to be employed in nine departments of work. The farmer who produces the nine kinds of grain. The horticulturist who sees to plants and herbs. The rangers of the woods and forests and the mountains and waters. The shepherds and herdsmen who attend to animals. The craftsmen who shape all raw materials into useful utensils. The traders who deal in the exchange of commodities. The matrons who weave silk and cloth. The unfortunates who are given odd jobs. The unemployed who are shifted to where there is work to be found."

There is a great contrast between the ideas of these simple people, leading simple lives, with the romantic Utopia of Sir. T. More, and the extreme forms of modern communism which aims at the abolition of private property and its absorption by the community. The extreme views being propagated so industriously show much confusion of thought and can only end in great suffering and dislocation of the social order and ruin of valuable institutions.

* * *

The New Communism and How to Meet it

For the benefit of those correspondents who have placed the difficulties and portents of the situation before us, and asked for suggestions as to how to meet it, we suggest the following convictions:—

(1) As Communism has been put in opposition to Christianity it ought to be kept in mind that Communism at first had no necessary connection with Atheism. In fact many of its ideas are the product of Christian thought. It is the Marxian type of Communism,

adopted by Russia, that is anti-religious. Judged on its own merits Communism calls on its followers to "sacrifice wealth, comfort, ease, home, and, if need be, life itself" for the cause. In a certain sense Communism is imperialistic. It tolerates no rival authority, and as, in its latest and local forms, it preaches materialism and denies the spiritual nature of man it has become Anti-Christian.

(2) In its intolerant policy Communism uses violent methods, whereas Christians are followers of the Prince of Peace. In our pages considerable space has been given to the position the Chinese Church should take regarding war. Possibly the most direct method of presenting the problem as met by our educators would be to give the following extracts from a letter received from a correspondent who took a group of twenty-four students at random and asked them to give their opinions on the value of peace movements and the Manchurian problem. "Twelve said the peace movements were useless, impossible, or hopeless. Eight said they were good, difficult, but that there was a possibility of achieving results. One said peace could not succeed as long as nationalism and capitalism existed. Two said peace was impossible because the Bible says war must be, and one said peace was undesirable as war was the source of progress. Fifteen said China should fight Japan at once, five said the peaceful method should be followed. One said only a class war and a revolution in China, Korea and Taiwan can solve this problem. One said propaganda, national unity and the boycott could solve this problem. One said nothing can be done since China lacks the power to fight. One said an independent friendly Manchuria is better than war."

(3) Communism produces the mass-mind in which a man loses his soul. Christianity stresses the importance of the individual. Students in our Christian schools in time realise that personality is the gateway through which comes the knowledge they are eager to possess. Only through personal experience will matter, force, energy, ideas of time, space, freedom, cause and effect, become known and have a meaning. Naturally the student becomes aware of the growing tendency of the time to recognize the order of the universe as spiritual rather than material.

(4) Communism developes a party mind, interferes with individual liberty and with private life. It is fast becoming a ruthless tyrant, whereas Christianity sets the person free. The present state of affairs presents a challenge to the Christian Church. It invites to a generous brotherhood, and calls for a rally to the cause of Christian internationalism. All the world over man needs the grace of God. The best conditions that communistic propaganda can offer will never produce unselfish Christ-like service. As Herbert Spencer said, "There is no political alchemy by which you can get golden conduct out of leaden instincts." The only way to counter Communist propaganda is to give the people something better. Force is worse than useless. China, or any other country, desperately needs a society reorganised on the principles of Jesus, scientifically applied.

SYMPOSIUM ON SELF-SUPPORT

IN his volume on "The Rural Mission of the Church of Eastern Asia," Dr. K. L. Butterfield devoted two pages to the problem self-support. .Dr. Rawlinson had copies of this extract sent to a number of workers with the request that they read the extract carefully and critically, and return their reactions. The responses are printed herewith (with a copy of the extract) :—

Extract from "The Rural Mission of the Church in Eastern Asia" By Kenyon L. Butterfield.

SELF-SUPPORT by THE LOCAL CHURCH

Next in importance to the fundamental significance of a rural community parish with its community-serving church, is the idea that this enterprise must be self-supporting. There are very few self-supporting churches in China. Subsidies often small, sometimes considerable, have come from mission funds, sometimes for years, in some cases for decades or even generations. Some missions have broken away from this plan or are about to do so. There are many who believe that a self-supporting local church in China is impossible for years to come. I do not know whether local self-support is impossible or not; I do not think it is impossible. I think, however, that unless the local church in China is made self-supporting, there is no hope that the Christian enterprise will have any considerable effect upon the rural population of China or make any considerable contribution to the rural reconstruction of that country. Whether aid now given should be withdrawn immediately or in the near future, whether new enterprises should be tentatively subsidized at the outset and for definitely limited periods, I do not know. Concessions may have to be made, but I think that any concession is full of danger. The principle seems clear; there must be local self-support.

The missions and the churches must I think approach this problem in the manner of Professor Buck.[1] He states that in one village studied, 139 farm families of which the heads were Christian contributed an average of $2.18 per family for the year studied. I am told by Professor Anderson of the Laymen's Inquiry that his information leads him to think that this figure represents a general situation in Central and North China; in South China the farmers are better off and their gifts are considerably larger.

Professor Buck shows that a church that pays its pastor $30.00 a month needs for this and other expenses about $600.00 a year. This implies a church building donated, but the rental of a parsonage paid by the church. If the church provides itself with a building costing $2,000.00 paying for it over a period of twenty years, and pays a pastor's salary of $50.00 a month, the year's budget will approach $1,100.00.

A budget of $600.00 a year requires 300 members if they contribute an average of $2.00 a year; 200 if they pay $3.00 a year. Double the budget and you double the required membership on the basis of similar contributions.

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1. Buck, J. Lossing. *The Self-Supporting Church*, National Christian Council of China.

In many parts of China the standard parish area already described would have 10,000 to 15,000 people. If five per cent. of the people were Christian, church-membership would range from 400 to 750; if ten per cent., from 1000 to 1500. This would include children, and probably contributions are quite likely to be on a family rather than on an individual basis. Professor Buck says that "if the Christian group is to have a permeating influence in the community it should probably comprise at least one-fifth to one-fourth of the families of the community." It may be the optimism of the stranger, but I like to think that a community-serving church, with a membership of three to five per cent. of the population, headed by a man who is capable of community leadership, supported by active laymen of the better sort of citizens, could revolutionize the life of the community.

The fiscal capacity of a community for church support is not known because it does not consist merely in amount of wealth but also in desire to give. As Professor Buck well says, the people will give to a church which they regard as worth while to them. The amount of budget is as variable as are the relation of minister's salary to farmers' income, and the type of physical plant required. Pastors' salaries in rural China are woefully inadequate and even then they are more than the income of many of their parishioners.

The main thing is to make the church indispensable to the community. At present direct preaching is met with the challenge that the Church is trying to get something out of the community and the community is not yet persuaded that in return the Church has something to give of worth to the community that the community will miss unless the Church gives it. Even very poor people will make a shift to support an indispensable requisite of their lives.

A larger church-membership will of course justify a larger budget. Hence the emphasis upon numbers within the church. This emphasis may be overdone because quality is first. But the hopelessness of trying to maintain, over wide areas, struggling little groups of Christians, twenty-five or thirty in number, organized as churches, trying to carry out Western conceptions of church activities, is not only pathetic but thoroughly ineffective. There must be a larger ambition. There must be some indispensable minimums even for organizing the church and for having a pastor. Perhaps some arbitrary scale should be made with various privileges of outside service to come with the different grades.

A more prosperous church-membership should bring a larger budget. Therefore, as a matter of self-interest, the improvement of the livelihood of church-members is a matter of concern to the church.

A community-serving program will probably enlist financial aid from the gentry even if they do not belong to the church.

There should be some careful studies of essential budget requirements on the basis of various schemes for meeting the needs for physical equipment and providing local personal leadership.

Self-support and self-respect are twin brothers.

Subsidies for a large number of small churches are impossible on a national scale. There is not money enough available.

One sees or hears of no promising alternative to a locally self-supporting church.

Self-Support By the Local Church

IRMA HIGHBAUGH.

THERE must be local self support. We agree and also that "the people will give support to a church" which they regard as "indispensable to the community." "Even the very poor people will make shift to support an indispensable requisite of their lives." How to bring this about? We speak from much thought put on a church which is already existing in its western-imported state. A few things seem to be necessary. First, reduce all generous-pursed missionaries to a state of abject poverty so they cannot follow the "More blessed to give" policy. Second, drop from the pay roll all pastors and Bible women who are unable to train volunteer lay leaders in the church. This may require dropping the pay roll.

Start to work on an intensive program of educating every one in sight on what is meant by self-support. The pastor who says proudly, "Yes, we are self-supporting" all the while he has a subsidy of a hundred or so dollars of mission funds towards his own salary, another hundred and a half for a Bible woman and yet another two hundred for girls schools annually paid from mission funds, should be among those in the first class on self-support. With him should be all those who make it possible for him to carry that illusion. Sound business methods of the sort which every enterprising layman feels necessary to his business should be added to the educational process. Since we learn in actual situations, these principles will have to be taught when a church or school budget is faced and when reports are being made up. No matter how ugly it looks to report unpaid pledges to conference or any governing body, if honest citizens are to be trained by the church, then church reports must be made honestly.

Meet the needs of the people. Time now spent on studying how to continue the imported church organization on a diminishing budget, might be devoted to a study of what the community and the people in it need, and how to supply that need.

Then those pastors and Bible women who can train lay leaders, should go to and do it. We do not think that Mass Education is the only way to train lay leaders, but it is the way which we have trod more often than any other. It requires spiritualized imagination to see potential leaders in many of the village folk who have had so very little training themselves, and many of them whose own life is not too zealous in the works of the Lord, but we believe that that is what Jesus sees in them. It requires going out into the villages and finding them WHERE THEY ARE even as He did. It requires training them step by step, living with them, answering questions, showing them how, giving them responsibility, and BELIEVING IN THEM even as Jesus did when He trained the disciples. We don't think it is too successful done in Jerusalem or any other city if it is

a country church to meet country needs which is needed. And we have found it will work. The whole of lay leadership work must be a service done unto God if it is to last.

Changli, Hopei.

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"Help Them to Help Themselves."

F. H. CRUMPACKER.

AS I view it, the first thing to be considered as we think of the Rural Community Parish and Self-Support is, Will this parish be located in a place where we have a lot of Christians or is it to be put into a new place to win its way.

If there are say 150 Christian families in a given community then I say make that center selfsupporting from the beginning of the parish work. If this parish is to be in a place where there are practically no Christian families, naturally this must be subsidized. In U.S.A. we speak of the latter as a Mission point or a Mission Church. This must have funds from the outside or there will be nothing done. The same is true in China.

If this place called a parish is to make itself felt in the community there will need to be a live pastor or leader in charge.

I agree with Dr. Butterfield and Mr. Buck when they speak of self-support, but Dr. Butterfield speaks of five or three percent of the folks being Christian and Mr. Buck speaks of having a specific number of families. Yes with something to begin with then we can have self support. But what of the great mass of people who are not Christians. How will they be reached by adhering to self-support from the beginning. Some are advocating a lay unpaid leadership.

This is not an impossibility but with no nucleus I know of no way of getting a start. I do not see how a Community Parish can be carried on with a lay leadership. I believe the Church in the past has made a wonderful contribution to China even with subsidies from abroad. It has been subsidized and for North China where much less than one percent of the families are Christian. I am not in favor of taking away this support. If it were done it would practically kill the most of the small groups of Christians and the work would go to nothing. My plea is to continue the support till we can have at least five percent of the folks Christian and then they should be able to take care of self support. In the mean time teach folks how to give and let those who are in the Church feel that they have a responsibility even though there is but one family in a place. I favor a self supporting Church just as much as any one but how are we to carry on until we can have a Christian constituency that will assume responsibility.

Mr. Butterfield makes the statement: "I like to think that a Community-serving Church, with a membership of from three to five

percent, of the population, headed by a man who is capable of community leadership, supported by native laymen of the better sort of citizens, could revolutionize the life of the community."

Yes, I agree with that but what do with the places where not even half of one percent are Christians. I say make the parish indispensable with a good leader and subsidize at least the salary of the pastor or leader. The subsidy can be reduced as the number of Christian families grows. Break down the idea that the Church is getting something out of the place by making it a really contributing factor to the communities' best interests. Even the really poor will contribute when they see that the Church is helping them in every day life.

In the future the Church cannot spread out over so many small places but by concentrating on a few strategic centers the Church can make a real contribution. The hope of making small groups into Churches after a western pattern is not practical. In our effort to show that the Church is indispensable we must not fail to take account of the people's livelihood.

To get the people ready to support the Church which to them is really an outside thing to their previous lives we must help them to help themselves. Their standards of living should be raised. I do not want to say that folks who accept subsidies are not self respectful, that is more than I would agree to. It is not like a dole but is for the common good as well as for the individual good. Self support is the ideal but to withdraw at once the subsidies in the face of the needy millions is the part I cannot agree to do. This would not only be a calamity to the newer Churches but would also be hurtful to the older Churches in the west. My plan is to urge lay leadership and use local talent and teach the stewardship of life and all that goes with that.

Ping Ting Chow, Shansi.

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"Quit Giving Money and Give More of Ourselves"

NETTIE M. SENGER.

I AM asked to think out loud on the portion of Dr. Butterfield's report "Self support by the local church." Can the village church be self supporting? I not only believe it is possible but absolutely necessary for the village local church to be self supporting if it is to function in the life of the community. It will be possible as soon as the church enters into the thinking of the community as a thing of theirs that is vital in their lives. Up to the present the church in the districts where I am acquainted is mostly thought of as a thing planted here by foreigners, and the local people have a right to expect some material gains by its being here. It is not a spiritual standard and guide of their lives, and the inner God-given force that brings forth an abundant life.

Shall concessions be made and a little foreign money be given? Every concession made is accompanied by so many dangers that I doubt if many, however small, are advisable. The minute foreign money enters in, the reaction in their thinking is to hope to get something out of the thing that is not theirs and has money. You have no way to teach stewardship, nor to get them to shoulder responsibility. I believe a large percent of the village people are poor, BECAUSE THEY DO NOT KNOW HOW TO BE RICH. I speak from observation, and personal contacts. This being the case as long as we give, we may continue to give. I believe we should quit giving money and give more of ourselves. Teach them by living among them, how to earn, how to save, and how to spend. This is immeasurably harder than giving money, but it is worth while. It is hand training souls for a great life in God, and there is nothing equal to it in greatness. If they cannot use properly the little money and household effects they have, how can they be expected to care for larger sums that come from across the seas where they have learned riches abound.

The country church does not need an expensive pastor. He will not fit into their lives, does not know the life they live, and will be less help to them with all his learning than one or more of their own number hand trained by the foreign and Chinese itinerating evangelists. The leaders can grow as their flocks grow and increase. Their active interest must be enlisted. Numbers are not so valuable as might at first appear. It is INTEREST and LIFE we want, not numbers; they will naturally come if the beginning few are full of interest in the new life. Some of the Communists and other church antagonists are hot house plants grown up on church money. It is not a matter of numbers, and neither is it a matter of money. THE POOR CAN GIVE WHERE THEIR INTEREST LIES. The church must contribute to the needs of the community and give something unique and rare and of great value, then even these outside its numbers will support its cause. The church that is serving its community, and paying its own bills, can lift its head with a high degree of self respect that is not possible when outside money is used. The cowed down, weak, leaning church has no self respect and gains none from any one else. Have a smaller church but don't give up self respect.

The improvement of the livelihood of the people is a thing that should be a great concern to church leaders. The village folk are "creatures of circumstance" and not "masters of the situation." The minute they master something, no matter how small, life takes on new interests, and latent talents come to the front in use and they push ahead. To do just what the late agricultural activities are doing is preaching a most powerful sermon with great ballast. To teach them to use their local materials, and local workmanship, and find local markets independent of foreign money and trade is another sermon that if powerfully preached is worth its weight in gold.

They need to get a "hope" for themselves, see a "vision" for a better life for themselves before they can get very far. Any improvement in their livelihood helps them to get this vision and have this hope for a better community. I believe we foreign evangelists must work on those lines that will help them to get a NEW LINE OF THINKING along the lines above mentioned; THEN the problem of self support will be settled. If you can get one person to thinking clear along these lines, the seed is sown and you will in time reap your first fruits of labors. To change their thinking, I am finding, as I endeavor to do so, is a matter of a generation or so, and we must go slower, and not want to report so many converts every year. I am afraid of hasty decisions, and many baptisms. What we want is quality, and it grows so tiringly slow, we rushing westerners cannot seem to wait. We must not rush ahead of God and his ways of doing things; but neither dare we lag behind.

Chin Chou, Shansi.

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Small Units and Pastoral Leadership

JAS. A. HUNTER.

I THINK that most missionaries will agree with the principle of a self-supporting church, but the method of bringing this about is subject to various differences of opinion. I think that the idea which Dr. Butterfield quotes from Prof. Buck overlooks the value in some of the smaller units. The figures which he quotes for building and annual budget would require a larger membership than a $30. a month pastor could easily serve. Six hundred members scattered over an area of ten to fifteen Chinese li in radius would present a tremendous task if the pastor is to keep in touch with them all. If the church is to be a serving church he must find some way to interest and use all of them. It would seem that the use of small units throughout the territory with lay leaders, all of whom would find their center of interest and leadership in the pastor of the parish is a method that ought not to be overlooked.

It may be that a change in church organization is necessary before a real self-supporting church can be established. We of the West have differed on this one question alone to the extent of dividing into many groups none of which seems to be entirely suitable for direct transplanting. That there should be a minimum requirement which a group must attain before it can be called a church is sound practice, but such requirements should be based on Chinese rural sociology and economics. Certainly it ought not to be necessary to have the type of building which we often see in the country, nor ought it to be necessary to have religious services on Sunday alone when a market day would be much more saving of the farmer's time.

In regard to the matter of giving I agree that if the church makes itself indispensable to the community, that the people will find

some way to support it, but I think that it will be necessary for us to train the community to give to the church, expecially the preachers and church leaders. I think that many of our Christians have been led to believe that it is not necessary to support the church as some one else will. In a society where it is customary to avoid any of the too numerous taxes if possible, and the clever man is the one who can drive the closest bargain, it is not surprising that the people have come to look upon the support of the church as some one's else business. The evangelists are often the worst offenders, but it is not altogether their fault. They have often been supported all the way through school and given special benefits because they were "in the work." I do not see how we can expect to have independent churches when many of the leaders have been trained to be dependent.

In the matter of self-support for the rural parish I think that Dr. Butterfield has overlooked the importance of the rural *service* center. This is the place where money may be spent in securing trained personnel and equipment for helping the rural parishes that will not be in any danger of pauperizing the parish itself. A $30. a month pastor will need a lot of help in ideas, supervision of projects, new programs, health clinics, rural fairs, etc. all of which may be supplied by the rural service center without giving a cent to the parish, and at the same time getting the parish to pay for any materials or equipment such as medicines, books and papers, use of storage batteries for movies, etc. which they may use. They can pay for what they use, but the Mission can underwrite the overhead and upkeep of the service center. Should the government become able to take over some of this specialized service such as agricultural investigation and extension then let the service center turn it over to them. The people will pay for it in taxes.

Tunghsien, Hopei.

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"Keep First Things First"

ARTHUR L. CARSON.

THE idea of a "community-serving" church in the country is one in which we may heartily agree. The emphasis should be placed resolutely on community service and not on a prosperous church membership per se. The church in the Chinese village as well as any church or individual, will save its own soul only as it loses itself in whole-hearted efforts to help its neighbors. As a by product of such an effort there is likely to come a more prosperous church and one which commands respect and support from those outside its membership—but let us keep first things first.

When we talk about a self-supporting church, I wonder if we are not putting an unreasonable burden on the poverty-stricken villages. The trend is always for wealth and youth and leadership

to accumulate in the larger centers, although we lack much in the way of definite information about what is happening in China. Is it not reasonable that the more favored areas should bear part of the cost of religious as well as educational enlightenment for the neglected rural districts? In the west this principle is clearly recognized by the state by means of so-called equalization plans which use funds from central sources for aid to weaker schools. To a limited extent, the same thing is being done in religious work. I am personally acquainted with large city churches in the United States who have assumed responsibility for helping with church work in the surrounding rural areas. This is not charity. Those country churches have in the past supplied some of the most valuable members to the churches in the center. They have increasingly become poorer while the city churches have become richer. What kind of Christianity is it which permits a favored few to increase in possessions and comforts while their brethren in less favored economic situations sink further in poverty?

Under the present conditions in China, to insist blindly upon self-support is not only unjust, but in the rural districts it will inevitably tend towards a low-grade and stultified type of religious leadership and service. The question is not so much whether help should be offered to the rural districts, but rather how it can be secured in the first place, and in the second place how it can be given so as to stimulate and not to destroy self-respect. To this end the burden of the masses should be laid squarely upon the heart and conscience of the developing Christian church in China. In the meantime, there is every reason why the stronger churches in western lands should continue to share as much as possible with the common people in all lands.

If the above fundamental principles can be recognized, we are ready for careful consideration of the best methods of rural-church procedure, so as to utiulize for the greatest good all of the resources available, both locally and elsewhere. Objective studies should be made of membership and support. There is need for continued thought and experimentation, and the sharing of experience.

It would seem that the progress of the rural church is bound up with the problem of securing high-grade, enthusiastic, and resourceful leadership. Men for this purpose should combine simple and devout faith with broad-minded intelligence. They must approach the rural church as a professional field of life-work. They must be true shepherds with abundant spiritual life, but they will also need to give practical assistance with the affairs of life. To this latter end, they must be able to cooperate intelligently with any other constructive agencies for community improvement. We may well give first attention to the preparation and encouragement of such workers. This can be done in part through those training institutions which are ready to center their efforts on the rural church, and where students can make preparation without accumulating too heavy responsibilities. On the whole it is probably better to subsidize a student's preparation that his salary on the field. Then there are

also mature workers who would profit greatly by a year spent in study or travel. Conferences and supervision are other ways of meeting this same need. If a man is to give himself freely to the comparatively low-priced work in the country there should be some way for him to educate his children. The training of lay-workers is of similar importance on a different level. Furthermore, literature and materials need to be made available for the rural worker, and these must be definitely adapted to his conditions. With the right kind of workers and a program planned for rural needs great strides may be expected toward a self-supporting church, but it deserves all the help of the right kind which can be given it.

Tsinan, Shantung.

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The Problem of Struggling Groups

ELMER W. GALT

DR. Butterfield does well to earnestly stress the need for self-support, both for the sake of the church's self-respect and for facilitating further church growth. The comparatively simple hypotheses he presents are worth while to clarify our thinking. Yet any Chinese or foreign supervisor of churches finds that he can seldom deal with a simple equation. There are endless details that complicate the problem.

From the outside the following are very real hindrances to self-support in the China of today: war, drouth, flood, grasshopper scourge, bandit visitation, plague. From within a major church dissension is a possibility at any stage of a church's growth, or a setback because of moral lapse on the part of a preacher or trusted church member.

But, leaving aside all these innumerable special cases, let us keep to the simpler factors of church development. Dr. Butterfield feels the "hopelessness of trying to maintain over wide areas struggling little groups of Christians, twenty-five or thirty in number." But a Christian community numbering the two hundred or more that he seems to regard practically essential for support of a community-service plan with suitable leader never reaches that number without passing the number twenty-five, and even the number five. And the ardent pioneering of predecessors has left to many of us a heritage of numerous struggling groups. How shall we deal with them? Shall we circularize them with the word, "You are hopeless. You are henceforth abandoned. We have seen a vision of a new way, although there is dimness in the vision still."

If we want to sow the seeds of a deep prejudice against the Christian program we can hardly do so more effectively than by abrupt abandonment of groups of really earnest seekers. Such small groups cannot accomplish self-support with a well trained leader. Yet, if there is to be a bold and effective advance with such a group

as nucleus, there is quite as much need of the community-servce leader as in the more developed churches.

Let us not too much minimize the influence of a few Christian families in a community, even under a subsidized leader. If they are carrying financial and other responsibility in proportion to their numbers their influence in proportion to numbers may be quite as great as that of any larger group.

While we strive for self-support let us yet remember that our far stronger churches of the west are, after all, the mothering bodies. And no mother lightly casts off a youthful son no matter how sluggish his development nor how wayward he may be. A wise mother does, however, bring the full of her resources to bear to help him develop to self-dependent maturity.

Fengchow, Shansi.

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The Significance of the Ratio Between Paid and Unpaid Workers

F. M. PYKE.

IN 1883 a missionary, then ten years on the field, chairman of a committee on self-support, advocated its solution by seeking an enduement of the Holy Spirit and by the teaching of stewardship. Thirty-three years later he reported on his District a total membership of 3806, served by thirty-one paid and forty-seven unpaid workers under appointment.

That ratio between paid and unpaid workers is significant. Since that report was penned things have not gone so well with the missionary enterprise,—in China at least. Evangelistic elan has drooped. Stalemate has overtaken the forces in the field. A Layman's Committee is sent out to investigate the cause of the impasse. Various explanations are offered, persecution by the party dictatorship, the taking of the reins by Chinese leadership. Is not the real cause rooted in the type of preparation missionaries get nowadays? Education in the west is distinctly away from teaching about the Holy Spirit, and there has followed a lack of acquaintance with His manifestations, coupled with an inability to cooperate with Him in His dealings with the human heart in revival meetings.

The earlier missionary, in reviewing the work of previous years, stated, "The problem is for the three or four thousand to win the half million. Only by much prayer and preaching, self-denial and self-sacrifice can it be done." Then follows this little key to success, "The work on this District was begun in prayer. Revivals have been frequent from the first. Almost every year there have been one or more, and often attended with great spiritual power."

In the promoting of revivals by conscious reliance upon the Holy Spirit a power is released which convicts, then frees the heart and motivates it for service. Unpaid workers are born in these meetings, and their witness, being rendered for love and not for money, possesses an appeal that is unique. There is no disparagement of those who feel called to evangelism as a life work and accept a salary.

Nor can we belittle the value of the training such acquire in theological seminaries. The point is that in the ratio between paid and unpaid workers we have an index of the state of the church. If the majority of the men under appointment are paid is not that proof that the Holy Spirit, who was given for power, is absent from the organisation, and that evangelism has sunk to the level of propaganda? There is no life in the wheels. Money and organisation can furnish expansion. It takes the Holy Spirit, to whom the work of witnessing to the person of Christ was committed, to provide growth. Knowledge of the Spirit and dependence upon Him produces a joy in service which is infectious. Is it not this joy which is the chief factor in winning others, this evidence of a vital relationship beside which the value of money pales?

If the preaching of the Gospel does not beget a spontaneous witness of this type, "involuntary evangelism" it has been termed, we ought to inquire, beginning at the missionary, whether it is not the work of hirelings. The education of the universities, with its intense individualism and its leaning to reason as the final authority in things of the Spirit, has bred a distrust of the medium of knowledge promised to believers who seek upon their knees as a group of worshipers. No one is competent to speak about His person who has not had "the things of Christ" brought to him in an experience of the Holy Spirit. Though a mystery the Holy Spirit was the commonest experience of the early Christians. It was He from whom they derived their conviction of Christ's resurrection, His immediacy and availability, and it is He who carries on this witness in the hearts of believers today. Any Christianity which beclouds this activity is lame, and any which denies it is counterfeit. It is not surprising that support should languish for work which bears so little evidence of collaboration with the supernatural.

Where the message is undiluted and motivation is sought through New Testament channels first century results will follow. It seems to me missionaries cannot escape the conclusion that the difficulties of the church begin at their door, and that the origin of these difficulties springs from an education which has minimised a primary source of knowledge and power.

My own experience, and I believe the experience of the church has been that self-support is not impossible if the people get in return for their giving that for which they stand in deepest need. I believe thoroughly in Dr. Butterfield's proposals as an adjunct but not as a substitute for the Christian message, and that self-support is a matter of maintaining the correct proportion between paid and unpaid workers.

Note.—Incidentally that District referred to above gave $4000 for all causes in 1916, and there is no Mission station within its bounds. It now has, I believe four large, well organised self-supporting country churches, and last year gave a total for all causes of $6038, from about 23 churches, so the work has continued to grow, though the Missionary in question retired the following year.

Peking, Hopei.

J. Lossing Buck's Reaction

I HAVE your letter of June 9th and send a statement as follows. "Dr. Butterfield's ideas in regard to the self-supporting church are very pertinent to the present situation in China and are ones with which I am in agreement. Of course, the big problem is one of how to bring about a reorganization of much of our mission work which apparently is not now organized in a very efficient manner.

I think the fundamental mistake has been made in too much extensive work and not enough energy has been put into an area within which one might hope for a self-supporting church. Since the goal of mission work in most cases is a self-supporting church, it would seem better to concentrate in a single community until a self-supporting and self-governing church had been organized, rather than to scatter efforts.

I would suggest, therefore, that evangelists and other church leaders concentrate in small areas and work in these areas until churches are organized on a self-supporting and self-governing basis. Then, when one such organization is complete, work should be started in another place. In our own work in organizing cooperative societies, we find that we must concentrate in a single village or group of villages until the organization is completed and running smoothly and much supervision is needed after the initial organization. We also find that a group of such organizations situated near together that can be organized into a union has great advantages. This is also probably true of the churches."

Nanking.

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Expenditures of Boards and Societies in China for the Year Ending 1930

Compiled from The Foreign Mission Conference Report for 1932

Church of England, Canada	$ 58,103
Presbyterian Church, Canada	14,854
Pres. Church, Canada, Women	9,527
United Church, Canada	292,684
United Church, Canada, Women	104,456
Dom. Council, Y.W.C.A.	2,181
American Advent	9,671
Seventh-day Adventists	439,252
American Baptist	253,492
American Baptist, Women	87,823
Seventh Day Baptist	—
Southern Baptist Conv.	303,202
American Bible Society	65,600
Brethren Church	36
Church of the Brethren	38,443

Hephzibah Faith	848
*Un. Breth., Dom. and Foreign	3,263
United Brethren, Women	2,000
United Brethren in Christ	27,500
Christian and Miss Alliance	85,110
Church of God	2,950
American Board	325,918
*United Christian Miss Society	105,087
*Protestant Episcopal	401,930
Evangelical Church	33,704
American Friends	2,488
Friends, Ohio, Yearly Meeting	14,806
Lingnan University	110,662
Lutheran, Augustana	48,000
Lutheran Board (Free)	10,126
Lutheran, Mo., Ohio and O.S.	72,065
Lutheran Norwegian	99,278
Lutheran, United	47,121
Mennonite Brethren Church	2,000
Mennonite General Conference	20,000
China Mennonite Miss Society	——
Methodist Episcopal	452,906
Methodist Episcopal, Women	323,130
Free Methodist	22,753
Methodist Protestant	——
Methodist Episcopal, South	115,667
Methodist Episc. So., Women	111,335
Assemblies of God	61,030
Presbyterian, U.S.A.	833,394
Presbyterian, South	283,095
Reformed Church in Am. and Ref. Chu. in Am., Women	73,162
Reformed Church in U.S.	87,577
Christian Reformed	37,272
Scandinavian Alliance	31,485
*Swedish Evangelical	49,420
*Schwenkfelder	1,756
World's S.S. Association	3,016
American Tract Society	19
Yale Foreign Miss. Society	49,100
Y. M. C. A.	349,526
Y. W. C. A.	87,612
China Inland Mission	157,394
American Mission to Lepers	13,483
United Free Gospel Miss Society	3,600
Women's Union Miss Society	9,660
World's Christian End. Union	1,750
	$6,253,520

Note—*Complete figures not provided. Those given involve some estimates.

The Use of Foreign Money in the Younger Churches

T. COCKER BROWN.

The Foreign Missions Conference of North America.

AT its meeting in Atlantic City in January of the present year the Foreign Missions Conference spent one whole day in a round table conference on the use of foreign money in the younger churches. The discussion was under the able leadership of Dr. A. L. Warnshuis, assisted by others of wide experience, both in the mission field and in home administration, and its conclusions are very valuable as focussing the thought of the whole Church on this vital question. Those conclusions have been criticised as not being sufficiently constructive, but surely the Conference has succeeded in its legitimate aims if it has started missionary bodies and the younger churches studying and discussing this problem with a view to definite action, and if it has convinced its constituency that this is a major problem of today.

The Conference voices the growing concern of the sending churches in regard to the effects of their gifts on those who receive them. That concern is no new one indeed, but it is a most hopeful sign that so influential a group should give it serious thought.

It is unfortunate that the question should have only come into such prominence at the moment when almost every Missionary Board is seeking for ways and means to economise its dwindling money resources. There is great risk that we should approach the question from the angle of economy and so we should be led into mistaken policies, and that the motive of our action should be misunderstood by the younger churches. Further when the pressure of accumulating deficits is removed we may be tempted to weaken in wise resolves now taken. The Statement of the Conference cannot be too often or too plainly reiterated that our concern is not to economise in expenditure, but to secure full effectiveness for our gifts in stimulating the spiritual growth and vitality of the receiving churches. The missionary bodies are trustees for large funds, the fruit of much real sacrifice, and possessing big potentialities for harm as well as good. The responsibility of our stewardship is exceedingly heavy, to ensure that those funds are fully effective for good and do not work harm.

While suggesting certain practical lines of study and action the Conference rightly insists that there is no easy solution to this problem, and that a solution can only be found for itself by each separate field after much hard study, thought, investigation and prayer. From discussions in the Conference the following important points issue.

There is undoubtedly growing dissatisfaction with present methods of using the money that is entrusted to missions by their home constituencies. The statement that in the Far East "there is no subject about which our missionaries and church leaders are more concerned and more in earnest than this" strikes one as hypersanguine, but there is deep concern, in some quarters at least, over

the damage that has been done and is being done to the spiritual life of the younger churches by an indiscriminate use of foreign money in subsidies.

The problem has no relation whatever to economy. Even in these days of straitened finance, the Church of the West, for its own soul's good and for the more effective preaching of the faith, must give more money not less. "Our aim is not how we may give less money, but how we may do more good with the money that is given in achieving our purpose."

Self-support is not an end in itself, but a means to increasing the spiritual vitality of the churches. As supplementary to the sacrificial giving of a poor church a subsidy does not necessarily impair spiritual vitality, but foreign money used as a substitute for what a church could herself be giving may infinitely impair that vitality. Positively stated, while economic self-reliance is not always essential to spiritual vitality it has enormous value as a spiritual building force.

The Conference asked itself the question, "Can we get the right kind of a spiritually minded Church with a dependence upon foreign money?" And the answer given by implication on every page of its report is "No." For this answer there are several reasons that emerge from the discussion.

(1) Our heavy subsidies to churches become a substitute for what they could, and therefore should themselves give. Thus we rob them of a means of grace, spiritual growth through sacrificial giving.

(2) Indiscriminate financial assistance tends to weaken in the younger churches their sense of responsibility for the support of their own organised life and for the spread of Christ's Kingdom, the loss of another spiritual tonic.

(3) Because missionaries are conscientious stewards of the funds entrusted to them by their home churches they tend to become absorbed in the administration of those funds, "we have our missionaries behind desks in their studies or offices keeping books," to their own spiritual loss and consequently that of the Church.

(4) Great stress was laid on the grave danger involved in a missionary tending to become the "paymaster," an improper relationship between him and his fellow workers, and therefore deleterious to the spiritual health of both. To the writer the much graver danger would seem to be in the inevitable tendency to domination by the missionary group simply because it is the representative of the givers of large funds, on which the Church depends. With the best will in the world to avoid doing so the man who pays the piper will call the tune in the long run; if "the man" happens to be a virile racial group within the Church, he may or may not be "paymaster" but he will inevitably tend to dominate, and the Church tend to allow him to do so, again to her own spiritual detriment.

(5) With large funds to be spent, the Missions have built up an elaborate organisation on the "Western model," a "machine of American pattern," very expensive in fuel, for which the young

Church is now asked to supply "gasoline." A simpler organisation would have met the needs of the young Church and its support been more within the limits of her resources, especially in the case of economically weak groups, such as country churches usually are. This slows down the growth of economic self-reliance and robs the Church of a means to increased spiritual vitality. In this connection it is recognised that "some things in the Church universal" have essential value and will be naturally adopted by the young Church as of proven worth. The organised Church today is the product of two thousand years of history under the hand of God. It is not "Anglo-Saxon" nor even Western so much as an Eastern seed germinated on Western soil and has much that belongs naturally to the East. Nevertheless Western money is liable to come encumbered with the trappings of the West.

(6) Over-generous subsidies have tended to discourage voluntary service in the Church to her great impoverishment. The idea has grown up and deeply entrenched itself that all church service should be paid for.

The complexity of the whole question is fully recognised. Competing denominational groups exist side by side in the field. If difficult situations are to be avoided these must adopt a common policy in regard to subsidies, and cooperation in such things is still a matter of no small difficulty.

The Church must have a well educated ministry to make effective leadership possible. This involves setting an economic standard too high for most country churches to meet and many city churches too. The value of a full-time ministry as against the part-time worker is also clear.

The scope of the problem includes other forms of work than the Church, hospitals, schools and other institutions will also have to be considered. The same principles will no doubt be found to apply throughout, but in differing degrees and calling for variety in application.

The fact that our methods of the past have failed to produce the results in self-support that were expected does not mean that there has been complete failure. A hyper-critical attitude towards the past is as dangerous as it is unintelligent. Care will be needed to conserve such results as have been attained while we seek to apply new methods. Anything in the nature of a "stampede" would be disastrous, illconsidered and precipitate action might do more harm than the mistaken methods from which we would escape.

The call for educational work in regard to Mission Boards and individual missionaries was stressed. Curiously enough little was said of the more important point of educating the younger churches. It is essential that, in any radical change of policy, we should be able to carry the leaders of the younger Church along with us as convinced and enthusiastic cooperators and not as reluctant followers. Unwise action might easily produce deep and harmful resentment in the minds of the rank and file.

The Conference suggested certain practical lines of policy. In regard to new work, the principle of "self-support from the beginning" should be strenuously applied.

The progressive annual reduction of existing subsidies found small favour in the Conference, though it was claimed that the method had proved successful in certain cases. The complete stoppage of such subsidies at a given date was strongly advocated, with the substitution of the principle of "projects" or "conditional grants-in aid."

The practice of supplying every separate congregation with a preacher, evangelist or pastor should be discontinued. Churches should be grouped for the work of the paid ministry and this should be supplemented by voluntary work on a greatly increased scale.

The following general principles are summarised in the Report.

(I) Foreign missionary money is a sacred trust and to be administered as such.

(II) Money in amounts larger than ever before is needed now in the mission field.

(III) Financial administration calls for constant change and adjustment in method to meet new situations.

(IV) Cooperation between the Mission Boards and the younger churches in the administration of money is an absolute necessity.

The following recommendations were made by the Conference to Mission Boards, some of which are capable of immediate application, some may call for delay.

(a) A searching study of present methods in the use of missionary money should be undertaken.

(b) Every appearance of condescension or patronizing on the part of the giving churches should be eliminated. Giving should be the vital expression of world brotherhood.

(c) The freedom and responsibility of the younger churches should be increased and extended. At the same time the responsibilities of the older and younger churches should not be merged or confused.

(d) Field Boards, composed of representatives of the Church as well as of the Mission, should be formed to administer the responsibilities of the Mission, in place of the present purely missionary bodies.

(e) Financial aid given to the younger churches should be given on a principle of "projects" or "conditional grants-in-aid," *i.e.*, it should be given for specified purposes, for fixed periods and conditioned by the results obtained.

(f) The subsidising of local congregations for indefinite periods should be completely abolished after a period of one or two years.

(g) Money given by the older churches should never be a substitute for what the younger churches could themselves give. Nor

should it be used in ways that tend to impose on the younger churches systems and institutions not adapted to their economic ability or cultural environment.

(h) Methods of administration should be modified so as to set free the missionary for the preaching of the gospel and for personal work among the people.

(i) Self-support must not be considered as an end in itself. The use of money and self-support have value only as they stimulate the vitality and spiritual growth of the churches. "The essential purpose in the use of money in the aid of churches must be the enlarging, establishing and perpetuating of the living service of the Church of Jesus Christ in the transformation of human life and character in all the world."

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Money and the Church

HAROLD T. COOK

WE were holding a discussion on some problems of the Church in China. There were present about twenty paid workers, pastors and preachers, and a few foreigners, and one of the latter had just opened the discussion. One of the pastors rose to his feet, and said, "In my opinion, one of the chief hindrances to the churches in China is foreign money."

I was reminded of this scene by the paragraph in the editorial of the April "Chinese Recorder" with the title I have adopted for this article. The use of foreign money in China was not for many decades recognised as a problem. The only difficulty about it was the inability to make it pay for all that was needed. But in these days, when the Chinese church is becoming ever more and more self-conscious, the subject has come under debate as a very serious problem. There is no suggestion that it is not needed; on the contrary, it is nearly always felt that what comes from abroad is still insufficient. The problem is, who shall administer it when it has come. Ought the foreign missionary to keep it under his own control; should it be put into the hands of a mixed committee, with both Chinese and foreign representatives; or should it be given over entirely to the Chinese church to use as it thinks fit?

I do not know of any cases where the last of these methods has been adopted. There are a number of cases where the second method has been put into operation, and I believe that it is in such cases that the "stormy" scenes take place. There is often in such cases a feeling on the part of the Chinese that insufficient money is being set aside for their salaries, and a feeling on the part of the foreign representatives that they cannot consent to more money being given, much as they would like to see salaries raised: and the "stormy" scene inevitably occurs. With the first mentioned policy no such scenes can take place, but the money being in the foreigners' hands, the ultimate power is also there, and the church is kept in a state of dependence.

We in this area have also had to face the question; and I wondered when I read that paragraph if our experience would be of help to others who are worried by it. I am not claiming, of course, that our method is the one and only satisfactory one; but I do feel that in our case it is working well, that there are no clashes between Chinese and foreigners about money, and that our churches are being made to realise that their dependence upon the Mission ends when they have learnt all that we can teach.

The secret of our method (a very open one, for it has been advocated for many years now by Roland Allen, Sidney Clark and others) is to realise that there is an inevitable difference between the Mission and the Church. The Mission is the agency by which the Gospel is being preached to the Chinese, and by which churches are being called into existence. It is a mobile agency, ever desirous of passing on to new ground and setting up new churches. The Church is the creation of the Mission; it stays when the Mission passes on, an autonomous, self-supporting, self-propagating entity; supplying all its own needs, it is capable of witnessing for Jesus Christ in the area in which it stands.

It is the work of the Mission that needs financial backing. It must have its workers, Chinese and foreign, and as these are going to give their whole time to the work, they must be supported. There must be arrangements made for training these workers, for housing them, for renting premises in new areas, for transporting them from place to place. All this demands a constant supply of money, and obviously it must come from the church which originated the Mission. But let it be noted that all this expense is for the work of the Mission, not for the support of any church or churches; and as long as the Mission carries on its work, that amount of money will have to be forthcoming. There is no question (and, I believe, never has been) any question of the "rich western brother aiming to share his religious values and not sharing what is in his pocket." I do not doubt for one instant that the great majority of Western Christians are willing to share their money with the Chinese in doing Christian work. They are doing so, and it is a great tribute to the sincere Christianity of the "western brother" that despite the economic depression visiting western countries today he continues to do his best so to share his money. In our case, he still continues to support all the things that I have mentioned. But little or none of his money goes to the support of established churches. They have to be entirely self-supporting. Where the mission has in past days built large premises we are in duty bound not to let the whole burden of upkeep fall on the church; and where churches are still too weak to stand on their own we continue to lend them preachers free of payment. But there is no promise of perpetual appointment of preachers, rather the promise is that within a very short time those preachers will be needed elsewhere. We are opening up new territory, where our workers are necessary, and the churches must stand on their own feet.

After all, what does a church need that it must have money from abroad? Roland Allen, Sidney Clark, the experience of other missions and of our own point to the fact that there is no need for any church to be dependent financially upon the Mission for a single day of its life, and that for the Mission to make it so is to harm and not help it. It is this fact that made our pastor make the astonishing statement about foreign money being a hindrance to the church. The mistake has been made that certain things essential to western churches were considered as essential in China, and therefore the churches must have them, whether they could afford them or not. The result has been that the Missions have had to continue paying for them, for what they considered essential the Chinese in their inner hearts did not. As J. Lossing Buck says (The Self-Supporting Church, p. 5.) "Undoubtedly one of the chief reasons why self support has not been more rapid has been that the members do not really consider what they got worth paying for, to any point of sacrifice." There has not only been given them things that they do not really consider essential, but it has been told them that they will not be a really self supporting church until they can pay for them. The effect on the churches has been a bad one. Because they will not give until they see why they should they have consistently come short of the state of self-support, and because they have felt dependent they have not felt the exhilaration of being communities standing only by their faith in God. The two chief 'necessities' that have been supplied to the Chinese churches are church buildings and a paid ministry.

Most missions have supplied their churches with what they considered suitable buildings. It has been deemed absolutely necessary to the life of the church that a building where they can meet and where services can be held should be erected. With large, western edifices in mind, the missionaries have insisted on churches of such size and expense that they have had to find the money themselves. Are we to continue to do this; is it to be considered "not sharing what is in our pocket" to refuse to do so any longer? I hold that to refuse is the only possible policy. For we have all heard of the large church in a certain city in North China where the bill for heating in the winter is so high that the members cannot possibly pay it, let alone pay for the rest of the upkeep. That church must be a permanent charge upon the mission, or at least until the economic life of China more approximates to the economic life of America or England. Even in the country, churches have been erected in places where the church is small and weak, and though the buildings are small, yet they are beyond the power of the members to support. These buildings, far from aiding the church, are more like stumbling blocks. Every member who joins has to undertake a burden of financial obligation that he had no part in initiating, or the payment is going to be made by foreigners, and he will be robbed of the spiritual adventure of relying upon God and his own experience to find suitable premises himself.

Large premises given to a congregation are a trouble to them. Premises erected or bought by members at whatever sacrifice to themselves are a joy and an incentive to their Christianity. Let me give two examples. In a certain village there is a church building that costs something like $100 a year to keep in good repair. The members do not feel that they can afford it; they feel, moreover that the foreigner built the thing, and therefore he has a responsibility to keep it up. The foreigner has felt that he has paid out money to keep it in repair so long that now it is time for the Chinese Christians to assume the responsibility. The result is that the members feel that they are being expected to take on a financial burden too heavy to be borne, and one that will surely grow ever more heavy as the building grows older; they are discouraged, and the life of the church suffers. Another village has a Christian community, at one time meeting regularly in the chief member's house. At last this arrangement became unsuitable; the membership became too large and the member wanted his rooms for other purposes. The Mission was asked to assist, but refused, as at that time money was very short. The members saw that a place of worship was essential to their life as a Christian community, and so gave as much as they could possibly afford, and this sum, together with their work, built them a small but satisfactory place. Working together, and giving as they had, awoke in them a pleasure and pride in their religion, and the church grew. Numbers still increasing, they decided to build a larger church, and there now being more of them, they have succeeded in building a larger and more commodious church and are using the old one for a school. Which of these two churches has been helped more; the one where the Mission spent a large sum of money in giving them a church, or the one where not a cent was given?

The other 'necessity' supplied to the Chinese churches is a paid ministry. It is felt that a well educated and fully trained ministry are absolutely essential, that without such a ministry the church could not flourish and would in all probability die. And so money is given for the purpose, and the Chinese Christians are asked to subscribe to the utmost of their power, and gradually to increase their payments until they are able to support their own minister.

I think there are churches that really do need a full time, fully qualified minister; and I equally think that if they do, they can pay for him. I am certain that there are many churches which not only do not need such a minister, but which will suffer a great deal if he is appointed. Here is a small church with about twenty members. A preacher is appointed, towards whose salary they subscribe about one tenth. They cannot conceive of ever being able to pay his whole salary but the theory is that one day they will be able to do so. He is a fully trained man, and so he leads all the services; he leads the prayers, he leads any work that is done. The success or failure of that church becomes his responsibility. This is not fanciful theorizing, it is what has happened in many actual cases that I could record. The responsibility of the members is pushed out of sight; the opportunity of putting their Christianity into active use is denied,

for why should they preach, pray, hold evangelistic services when there is with them one especially trained for the purpose? And their church does not prosper, or if it does, it suddenly collapses when he leaves them. Again let me give two instances.

In a village there are nine members. They feel that they want to establish a church, so they appeal to the Mission to appoint a preacher. He is sent, and they set up church life. He preaches, teaches and generally does a minister's work. The church remains nine members, all of whom become less and less eager to take an active part in the church, colder and colder in their faith. Hard times come to the Mission, the staff is reduced; a look round is made to see where men can best be spared, and their preacher is taken away. The church is now composed of nine men from whom all warmth and earnestness has evaporated, and the church, if ever it deserved that name, is practically dead.

Here is another church; the preacher has to be taken away just after there has been a revival in the church, when the members are just at their keenest. They realise the position, see that the life of the church depends now upon them, and they get to work, organise daily prayer meetings, Sunday services, and evangelistic work in the villages around, and the church goes on from strength to strength. The men, by being given a chance to express their Christianity, are continually kept alive; their task throws them continually upon their faith in a God who will not let them down. In which case has the Mission helped most—by appointing a preacher when the members were keen, or in taking him away at that point? By giving money, or with-holding it?

I can, of course, hear the criticism that we cannot have churches led by "unlearned and ignorant men." That has always been the charge against men who have done wonderful things by the Spirit of God, from the time of the apostles, through the Methodist revival to the present day. But there is a point here, of some importance, and we must not overlook it. If our members are to be continually giving expression to their Christianity, they must have the wells of Christian knowledge to draw from. And here is a place where the Mission can give the church something freely, which will cost the Mission a large amount of money. Train the members, by all means. Have open for members of any and every church the means whereby they can receive spiritual refreshment and education. Have your training institutes, your Bible schools, your Bible classes, open for all these men and women to come to when they feel the need for refreshment. As I have said at the beginning, the dependence upon the Mission ends when they have learnt all that we can teach them. It isn't Western money that they need. If it were, I agree with the Editor of the Recorder that the future of the missionary is dark indeed. No, what is needed, and what after all the missionary comes to give, is religious knowledge, and religious experience. When we have handed that over, and when the Chinese have received that, then we shall have achieved our task. It is money that is behind our being

able to give them this; but there is no question of dual control or Chinese control of funds in this case. We have the knowledge and experience, and so we cannot but hand them over in the way that suits us best.

As far as the life of the church is concerned, it is far better that foreign money should play no part at all. The church gets from the foreigner what he came to give them, the Gospel. It may take a long period to give it, but that is the aim of the foreign missionary, and that is what we must do. We did not come to give them buildings, or to staff their churches with our own paid workers, or to conduct any other financial operation. We came to give them spiritual healing, and once they have received that, our task to them is completed and we can pass on to others. Do we insist on our patient retaining his splint and bandages after his arm is better? Do we insist on leaving up the scaffolding after the house is built? Money is the scaffolding used in building up the Chinese church; let us not make of it a permanent prop, for fear that one day it will have to be removed, and the house will collapse. For our aim is to set up a strong indigenous church. We are not thinking that our assistance will be needed permanently, are we? Are we not rather hoping that from the Chinese church there will come some new view of Christianity that will enrich us in our view? I fear that by this idea of giving money to the church we shall result in bringing into existence a dependent church, not one that can live and thrive in its own hardy atmosphere. Are we planting some exotic, tropical flower, that will continually need to be coddled in a glass house, artificially warmed and scientifically treated that it may propagate? Or are we planting strong, indigenous trees, that will ever grow strong and straight, continually flinging off seeds and setting up new trees, bringing into being a great forest only by the aid of God.

Money—of course it is necessary to Mission work, and nobody will deny it. But it must be used in Mission work, and not in the continued support of churches that ought to be standing on their own feet. After all, the great part of our Mission work remains yet to be done; we have about one million converts, and the Roman Catholics have about two million. Think of the hundreds of thousands of dollars that have been spent and are being spent on these people. Isn't it about time that we began to spend it on means of taking the Gospel to the other three hundred and ninety seven million who still remain outside the Christian church? Is it fair to continue to pour out our money on the three million, and give only the little scraps to the great majority outside. If we do continue to give to the three million when are the others going to hear the Gospel, and how much is it going to cost when they do hear and need similar support? The Home Churches are giving very nearly to their utmost capacity—can we hope to enlarge our work a hundredfold at the present rate of expense? The plan that I have outlined above, the plan that is being adopted ever wider and wider, is the plan that has this majority outside in view. It is practical for it is working today. It avoids all "stormy"

scenes; it works towards the setting up of strong, healthy, hard-working Christian communities, free of control of the missionaries, but working happily side by side with them, coming to them for added knowledge and experience, and continually spreading the Gospel in regions where they cannot go. I feel that if we use our money like this, our Chinese will be satisfied, seeing that the Western churches are doing such splendid work for their country, and the foreign churches will be satisfied that such excellent use is being made of the money they contribute. And the problem of Money and the Church will not be solved; it will have ceased to exist.

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Missions and the Depression*

O. C. CRAWFORD.

ONE finds it difficult to speak of the depression. It is difficult to describe. Sometimes and often it is felt rather than seen. It is an atmosphere as well as a condition. It is psychological; and yet it is real. Real as the very air which one breathes. Amazing conditions prevail. Such conditions, except in times of depression as seem entirely foreign to American life. I did not believe that such conditions could possibly obtain in America.

Before writing of the conditions, as they appear to me, let me briefly describe some of the causes for these conditions. And here let me disclaim any pretense of being an expert. I am not a business man. With the exception of four furloughs spent in America at varying intervals of time, I have not been in America for about thirty-two years. Nor does this brief address, twenty minutes in length, claim to be complete or exhaustive. It is more the impressions of a layman received from reading, and from actual observations and touch with conditions as revealed in conversations with professional men in different sections of America and from contacts made in one great industrial city section, and its surroundings, in Western Pennsylvania. This disclaimer should be kept in mind throughout the address.

Inflation. Inflation must be put down as one of the causes. The beginning seems to go back to the year of the Great War. For during that time business prospered in an abnormal degree. Beginning with that time unreal values were placed on business and stocks. There would seem to be no justification for the high prices placed on certain stocks. They soared to unheard of heights. Everyone was

*This article was not intended for publication. It is an address delivered before the Central China Mission at its Annual Mission Meeting in June. It is here published at the solicitation of the Editor of the Recorder. With the exception of the omission of an illustration or two it is practically as given at the Mission Meeting though the speaker did not have time to write it out in full until two months had elapsed after its delivery.

speculating. The leaders of the stock exchange, the elevator boy, the street car conductor, the clerk and stenographer. Any one who could command money was speculating. Every one was mad to get rich and get rich quick. Immense salaries and wages were demanded and paid. Great schemes for speculating were offered the public. Stocks, property booms in Florida and elsewhere, building of great tenement houses, city suburbs, and sky scrapers were all put out and grabbed by the public. "The love of money" seemed to be "the root" of it all. And what is called success was obtained. Great blocks of stocks were held. Fabulous sums were deposited in the banks. Every one seemed to be on easy street. America became the richest country and its people apparently the most contented and happiest in the world.

Machinery. This is the machine age; the age of the business expert. The power of the machine versus man power. Mass production; the great plants for the assembling of parts of machinery. Result, over-production. When the crisis came great business firms found their enlarged plants filled with merchandise of all sorts and no demand for them.

Racketeer. The rise of the underworld and the rule of the racketeer. Many of our great cities; many of our great institutions and forms of business are controlled by them. Squeeze and blackmail are rampant. The rule of the racketeer is the rule of fear. Its power is being felt in ever widening circles. This rule is productive only of lawlessness and violence.

Cost of living. The increase of modern conveniencies. The auto, the radio, the frigidaire, etc. The advent of the expert salesman, the increased use of the installment plan. The purchase of things which many could not afford. The temptation to live beyond one's income, thus mortgaging the future. Men and women became obsessed with the idea that they must have things. Hosts of them had come to believe that man's life consisted in the abundance of the things he possessed. All of which is contrary to the teachings of Jesus who said, "A man's life consisteth not in the abundance of the things be possesseth."

Abnormal life. All this created a new atmosphere and resulted in an abnormal life. America is on wheels. Obsessed with the desire to see and hear, to be amused. The movie, with its portrayal of life both abnormal and unclean, is playing a large part in the creation of an abnormal life. The sad part of it is that the people are getting what they want. A real demand for better films would undoubtedly result in their production. Home life is almost gone. Even today the movie theaters are crowded. One saw with amazement long queues of people, half a square long, waiting for hours to buy tickets for a Sunday mid-night show. The number of divorces and broken homes is appalling. Both sexes seem to have no shame regarding sex problems. According to some magazine articles women are counted queer if they do not do something out of the old order. And they do not blush in the doing of them.

Lawlessness. Disregard for law. One of the members of the Supreme Court of the United States a short while ago said that America was the most lawless nation in the world. None of the laws seem to be held sacred or kept. There are some great exceptions but many of those who oppose the prohibition laws are themselves outlaws, aliens and bootleggers. Many other laws are as fully disregarded and broken as the prohibition laws. Theft, banditry, murder, suicide, graft are rampant. Some of our great cities seem to be out of control. The daily newspapers appear to be largely records of crimes and trials for broken laws. The story of the most sordid and horrible crimes are telegraphed from one end of the land to the other and printed, together with pictures of the crimes in the minutest details.

These are in part, the causes and description of conditions obtaining in America today. Let me now speak of the depression. And here let me again repeat that what I am saying is not and cannot be comprehensive. I am not an expert on such matters and am only speaking of some personal impressions.

The Depression. There came a great change, a sudden drop from the soaring heights. When the change came or exactly how it came about are not so much a matter of concern now. A great change took place. Into a land of prosperity, wealth and peace came disaster. Into the midst of a people living a care-free, happy and in a very large measure an irresponsible life, came calamity.

Stocks began at first to fall, then to recover and then to tumble. Panic ensued. Stocks and shares worth hundreds of dollars became practically worthless. Thousands who formerly were rich in stocks are now practically penniless. Banks have failed; hundreds of them. Millions of dollars in deposits have been lost. Thousands of small depositors woke to find that their deposits, often representing years of effort, were gone because of the failure of some bank. Billions of dollars were lost in this way. The Federal Reserve Bulletin of March 24th, 1932, states that during the year 1931, 2290 banks suspended business with deposits aggregating $1,759,484,000. In Western Pennsylvania one knows personally of the failure of many banks, formerly counted as absolutely solvent, and the subsequent acute suffering. Many bank officers committed suicide rather than face the bank examiners report and the censure of neighbors and friends.

Great manufacturing plants of all sorts have been shut down. Coal mines giving employment to thousands of employees are now closed. Hundreds of thousands of men formerly having steady employment and commanding high salaries and wages are now out of employment, and some of them have been for months and years. Statistics differ, but there seems to be agreement that there are in America at least six million unemployed. Some reports run the figures as high as nine millions. This non-employment crisis seem to run through all departments of life. Some of the saddest cases,

known personally or through friends, are to be found among those who have grown gray in the service of old and reliable firms. Instead of discharge they had looked forward to a pension, honorable retirement and a comfortable old age. Many of these men and women were the first to go.

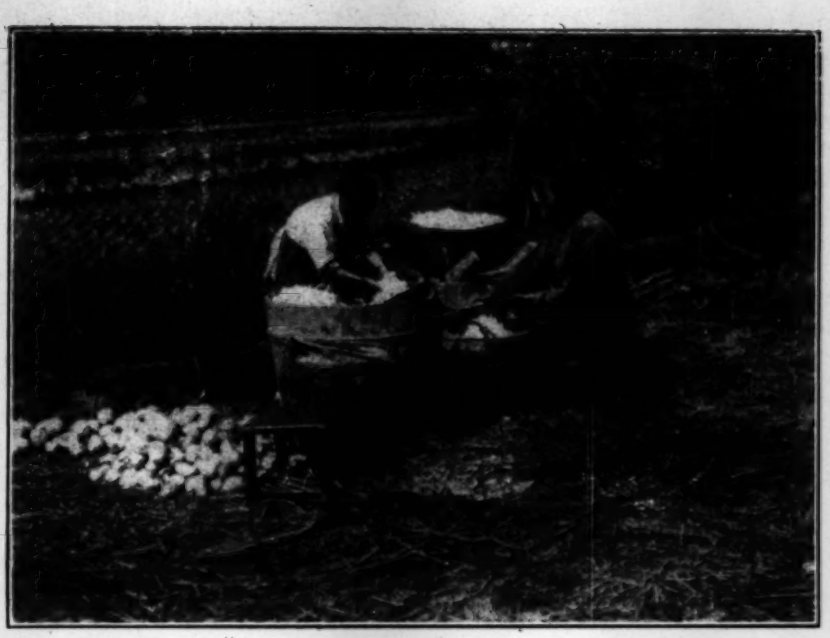
I have already said that outwardly perhaps conditions seem to be much as they were formerly. But conditions cannot be as they are with out much acute suffering. Bread lines are to be seen in almost every city, I have seen them in Pittsburgh and other cities. An audience of over two hundred in the Jerry McCauley Mission in New York City was taken down stairs and given a good wholesome supper. This is repeated every night of the week. There is open demand for help. Father Cox's Army marches (rides in motor trucks) to Washington to demand relief measures. He is kindly received but the city is called upon to help return his army to their native city. Some time later on the veterans from all over the country march on the capital but with more aggravating results.

Other thousands of more sensitive souls are probably unwilling to reveal their need and suffer quietly or end it all. A pastor told of a visit to a home where suffering was reported and relief needed. Money was given him to help the family. But he found the home in splendid order, and the father, mother and children well dressed. At first he thought there was no need for help but felt compelled to give them a small sum of money. The father then broke down and told him that all they had was gone. They had absolutely nothing to eat; that they had cleaned up the home, had put on their best clothes and had determined that night when they retired to turn on the gas, destroy the entire family and end the auxiety and heart suffering.

I know something of relief measures taken in many of our great cities. I was in Pittsburgh and Philadelphia when great campaigns for raising relief funds were in progress. Millions of dollars were raised. This is true of other cities. The churches are trying to take care of their needy members in many ways. Both state and national governments have appropriated fabulous sums to be expended on public work in order to give relief to the unemployed.

The end does not seem to be in sight. The country is panic stricken. General Pershing in a striking article in the June *American* "We are at War" says the nation is faced with another crisis comparable with the World War, and writes of the enemies which confront the nation and which have been allowed to encroach largely through the carelessness and neglect of duty of its citizens.

Fear, like poison gas, has permeated every walk and condition of life. Men and women are afraid, and just because these conditions and the outgrowth of fear are so universal, it has also reached into the church. But not to the same extent nor with the same results as in other departments of life. The church is still carrying on and still brings its message of hope and courage.



INGTAI, FUKIEN

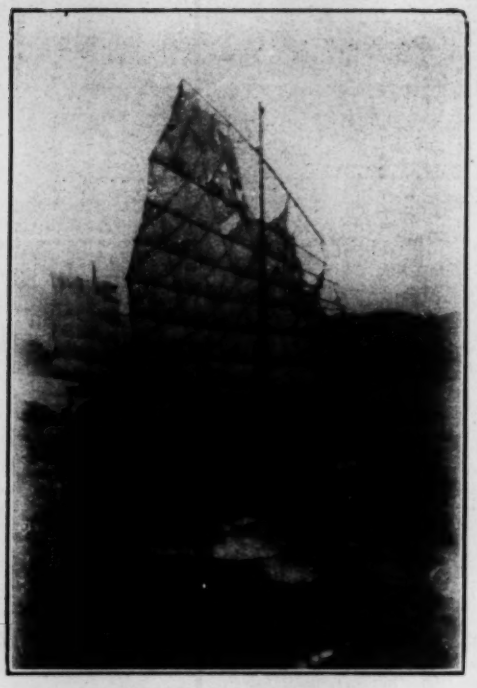
Shredding sweet-potatoes through a copper perforated shredder, and washing in preparing the dried potatoe shreds. This is used with rice as the poor man's food.

Snapshot by A. O. Rinden.

INGTAI, FUKIEN

Drying shredded sweet potatoes on a rock in the hot sun. Ingtai river to the right.

Snapshot by A. O. Rinden.



INGTAI, FUKIEN

Ingtai river boat going up the "8-day rapids" on the Ingtai river. This is one of four passages through these rocks.

Snapshop by N. H. Lewis

FOOCHOW, FUKIEN

Raising water by man-power to the rice-field level, from a creek fed from the Min River at high tide. This snap was taken on the Foochow plain.

Snapshot by Guy Thelin.

Anything which touches the churches of the home land also touches Missions which are its outposts of work and its centers of life. Gifts to the churches and Mission Boards have fallen off at an alarming rate, but there are exceptions. Not only Mission Boards are cutting down their appropriations many percent, some about half, but also many churches are working under cuts. Ministers have voluntarily accepted lower salaries than formerly received, salaries of other church workers and choirs have either been reduced or the members dismissed. I heard appeals made by chairmen of Trustees and Benevolent Boards in Philadelphia, Pittsburgh, Buffalo and other places for funds with which to meet deficits in the church budgets.

Unless there is very great sacrifice conditions could not be otherwise. Church members, too, are out of work. Some of its most wealthy supporters both at home and abroad are now practically penniless. Doubtless more could be done than is being done but I know of some of the greatest supporters of Missions who are down and out and who have tried in vain to cash in on their assets in order to meet their church and mission obligations but they cannot.

Let me repeat. The Church is carrying on. Quietly but surely it is carrying on its work and labor of love. It is the hope not only of America but of the world. It is much criticised but it is still the most powerful influence in the world. It may not be living up to its fullest light or walking as closely in the foot steps of its Founder as it might. But it is now nevertheless what He said it was to be. More than any other institution its members are the leaven—the salt—the light—the hope of the world—as is their Lord and Savior. More than ever America must accept the great cardinal doctrines for which she stands or be doomed. She must put a new value on life—a higher value. The low value now placed on life leads men to treat it as if it were their own, to control, to mar and even to end.

But life isn't cheap. God places the highest value on it. His greatest love was manifested in the gift of His son who died that men might have life and have it more abundantly. Life can never be cheap in the light of the cross. Redemption cost the son of God His own life. A life is of more value than all the riches of the world. "For what is a man profited if he shall gain the whole world and lose his own soul."

And men must learn to put right values on material things and trust our Father God for the necessities of life. "A man's life consisteth not in the abundance of the things he possesseth." "Do not trouble about what you are to eat or drink in life, nor about what you are to put on your body; surely life means more than food; surely life means more than clothes." "Look at the wild birds; they sow not, they reap not, they gather nothing into granaries, and yet your heavenly father feeds them." "Are you not worth more than birds?" "And why should you trouble about clothing? Look how the lilies of the field grow; they neither toil nor spin, and I tell you, even Solomon in all his grandeur was never robed like one of them."

"Now if God so clothe the grass of the field which blooms today and is thrown tomorrow into the furnace, will not He much more clothe you?" "O men, how little you trust him. Do not be troubled, then, and cry, 'What are we to eat?' or 'what are we to drink?' or 'how are we to be clothed?' for your heavenly Father knows quite well you need all that. Seek God's realm and his goodness and all that will be yours over and above." (Moffatt)

Finally we must accept the stewardship of life. Life is a trust. Each responsible to some one else. "No man liveth unto himself and no man dieth unto himself." "All that we have we have received and we have received it from God." Back of all the great and marvellous things, in which men trust so fully, and which make life so worth while is God, the bounteous Giver, in "whom we live and move and have our being." Is it because men have forgotten Him and refuse to accept responsibility to Him that the world is in such a state to-day? Have even His professed followers accepted responsibility as they should? Peter speaks about "being efficient stewards of God's varied grace." Would that we and all men every where would not only gratefully accept and use his gifts but also accept responsibility for their use.

One of our great Southern preachers told this story in my hearing. A man long past middle life but out of work thought he would like to have some thing to do, and decided to enter into partnership in the conducting of an oil filling station. His son remonstrated and told the father that he wanted him to rest, and that he was quite able and willing to keep him. But the father persisted and the new partnership was formed and the station opened. One evening about dark when he was in charge a man drove up under the pretense of wanting to buy some oil. For some reason the old man became suspicious and reached toward the money drawer. Just as he did so the stranger whipped out a revolver and fired, fatally wounding the old man. He was taken to a hospital and after a long search the son was found and went to his father's bedside. Frantic, he asked the father why he had done what he did. "Father," he said, "why did you do this." "Why did you not let the man have the money, I could have paid you."

Summoning all his strength, for he was dying, the old man replied, "No son, that which was committed unto me I have kept" and breathed his last. Would that all men, everywhere, might be able to say with this faithful old man, but say of all things, "That which was committed unto me I have kept."

A Plea for more and better Bible Instruction for Rural Church Members

J. E. SHOEMAKER.

THE end to be ever kept in view by the foreign missionary is the establishing of a self-supporting, self-propagating church in the land where he labors.

Sometimes self-support is thought of chiefly in the financial sense; but in reality the fundamental idea underlying self-support is self-nourishment; and has to do with ability to feed on God's Word as the indispensible food that produces spiritual growth far more than the raising of funds to provide the salary of a pastor and defray the other expenses of the congregation.

A body of believers which has been taught to feed upon the Word of God as its daily nourishment will become financially self-supporting, and spiritually, self-propagating, even in circumstances that preclude the possibility of securing a church organization with a regular trained ministry for the time being.

It might be open to serious question whether a mistake has not been made in mission work in China by putting too much stress on the ecclesiastical organization and what may be called religious externals; so that people get the idea that one cannot live in vital fellowship with God without a church building in which to worship and a preacher to lead their devotions. One would not for a single moment undervalue church organizations or church buildings: they will always be an indispensible feature of Christianity. But it is unfortunate indeed if converts to the Christian faith are allowed to become so dependent upon the church as to have no power of maintaining their own spiritual life, even for brief periods, by drawing directly upon God's Word for the satisfaction of the soul's daily needs.

Some of the saddest monuments which mark the burial place of a once flourishing missionary enterprise to be found anywhere are the old Spanish missions of California. No doubt those early priests were both devout and self-sacrificing in their efforts to carry the gospel to the benighted aborigines of that vast region; but now all that is left of their work is a number of imposing churches and other buildings which are an object of interest to tourists because of their age and peculiar style of archetecture. One does not care to criticise such self-sacrificing effort; but no more impressive example of the futility of taking converts out of their natural environment and trying to make them religious merely by attaching them to the church community could be imagined. To insure a living faith amid unfavorable surroundings such as are formed in all unevangelized countries, converts must be taught to have direct fellowship with God by means of prayer and the reading of his Word. As we see the day

drawing nearer when the Christians of China will have to depend entirely upon their own resources, we cannot but be impressed with the very great importance of giving special attention to the task of developing as far as possible a Bible-reading membership throughout the Christian church in China. It is cause for great thankfulness that we belong to a branch of the church which believes in the Bible as its own best interpreter, and is glad to have it put into the hands of all its members for personal study.

We are very grateful, too, that God has raised up three splendid Bible Societies that keep a steady stream of Bibles, Testaments and Scripture portions; millions every year; flowing unceasingly to furnish China's thirsting millions, providing "the water of life" in printed form.

The responsibility for getting the Bible into the hands of our converts and teaching them to make full use of it rests primarily upon the "evangelistic" portion of the missionary force; but the burden is far too heavy for the comparatively few who are able to devote their entire time to work of this kind.

It is my own conviction that the foreign missionary of the immediate future, in the older fields at least, will do well to major in this line of work. And should the government eventually carry out its policy of taking full responsibility for all the educational work in the country, those missionaries who will then not be able to teach English or other secular subjects for the sake of exerting a personal influence upon pupils in the schools may find a congenial and fruitful employment by dedicating their talents to the task of bringing the church membership up to a worthy standard of literacy and Bible knowledge. Real Bible teaching: not the sort of thing that is so often given as "religious education."

The obstacles that must be overcome in this work are numerous and some of them well nigh insuperable. But it is of the very essence of the Christian faith to accomplish the impossible. Its transforming power is limited only by the vision, faith and perseverance of its advocates. God's word is living seed that needs only to be planted in a receptive mind to insure fruitage in due time.

Satan has had thousands of years in which to blind the minds of China's millions to the great truth of the spiritual realm and fill them with fixed ideas that leave small chance for the seed truths of the gospel to find entrance; but even so, God's Word does find a way into these darkened minds: and how wondrously true it is that "the entrance of thy words giveth light." There is every reason for encouragement as we go on with the work of teaching those who have believed and been baptised to observe all that Christ has commanded. Everyone who has had experience of the satisfaction to be found in conducting classes for Bible study into which are gathered men or women who are hungry for a knowledge of God's word will confirm my testimony that no more worth-while form of missionary work is to be formed anywhere.

It is the good fortune of the station in which I work to have two buildings set aside for the use of Bible classes and short term schools for the children of Christians. The use of the romanized colloquial makes it possible for the average adult to learn to read in a month's time. Occasionally one who is unusually intelligent but has never gone to school for a day previously will master the art of reading the romanized in a week or ten days; but that is the rare exception. More recently the men especially are eager to learn to read the character; and for this we find Dr. Price's three volumes of Easy Steps to Great Truths most admirably adapted: though, of course, only a start on the road to literacy can be made in the few weeks of a single term in the class. Many come back however for several terms, and also keep up their study at home with the help of other Christians who can read.

The Christian Endeavor meeting, with the members each reading a verse, has furnished incentive for study on the part of many illiterates. Could there be developed in all our churches proper Sabbath schools, the incentive to learn to read the Bible would be greatly augmented.

But until those church members who are able to read have themselves become somewhat familar with the contents of the Bible, and learn how to teach it others who know less than themselves, Sabbath Schools worthy of the name will continue to be impossible in many congregations; particularly those in rural districts. So there seems no way to break the vicious circle which holds the rank and file of the membership in ignorance of Bible truth in so many of our congregations except for the missionary force to address itself with renewed earnestness to the task of helping to bring into existence a church membership which has learned to rightly value a knowledge of the Word of God one of the indispensible means of spiritual development for every member of the body of Christ.

Improved methods and better helps in carrying on the work are to be welcomed of course; but there is need to be careful always that what is being given the students is the sincere milk of the word, (ἄδολος = free from fraud or artifice) that they may grow thereby.

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Timely Impressions of A Senior Missionary

A. F. UFFORD

RECENTLY several friends have commented on the whiteness of my hair and now comes the editor of the Recorder with the suggestion that my "maturity" and location in a "key position" entitle me to speak on the Christian Movement in China. The hoary head cannot be denied. Whether with it has come that maturity that the editor seeks might be another question. However, since long continuous residence in one district enables one to look at things from a historical view point and since recent changes in administrative policies have made that point of view somewhat detached I am taking this opportunity of setting down my impressions.

The growth in numbers in the Chinese church with which I am connected has been a source of gratification. This is true of the field as a whole and of individual churches. In a single country church there are at present as many members as there were in the entire Shaohing district when I began my work here. It is a fact that some churches have failed to grow, but as a whole there has been a slow but steady growth.

With the growth in numbers there has come an increasing vision of the possibilities of Christian service in the community. Our city church, for example, had a budget of between two and three hundred dollars with a program of limited outlook and accomplishment. This year the budget is over $2200.00 and the program includes special classes for men and women, popular Education and English night schools, reading and book rooms, the full time service of a church visitor in addition to the usual services and organizations of the church.

There has also been a marked increase in Christian culture. In one of the churches that I first knew intimately there were no members who were economically independent. It was a case of like priest like people as the minister after serving a useful period in other churches had been put in this country town to live out his remaining years. In due course the old pastor was gathered to his fathers and a young man was sent to the place. In the course of a ten years' pastorate the work was completely reorganized. Not only is every member of the church economically independent, but the church is giving generously toward the support of its own pastor and the general budget of the Chekiang Shanghai Baptist Convention. In recent years this church has produced one strong laymen who has been a leader in the fight against intemperance in the district and also has been in demand as a lay preacher.

During the years that I am passing in review there has been a complete reorganization of the church. The old method was a church founded by the mission. Preachers were called or dismissed by the missionary. The missionary was district pastor, district treasurer, and district superintendent all in one. The preacher brought the contribution from the local church to the missionary each month and received from the missionary his salary for the month. It was purely an arrangement between the missionary and the preacher. The church neither felt nor took responsibility for the maintenance of its work.

All this has been completely changed. The churches are organized as the Chekiang Shanghai Baptist Convention. This convention comprises all the Baptist churches originally connected with the East China Baptist Mission in Chekiang Province and Shanghai. There are four district Associations, the Ningpo-Shanghai, the Hangchow-Shaohing, the Huchow, and the Kinhwa District Association. Each district association is supposed to nave a district pastor, district committee and district treasurer. At present this organization is functioning normally, except that there are vacancies

in the district pastorships in Huchow and Kinhwa. Quite recently the District Associations in Ningpo and Shaohing have been further subdivided into pastoral circuits. A pastoral circuit has one ordained man at its head and several churches in the circuit with or without regular but unordained preachers. All the money which the American Baptist Foreign Mission Society appropriates for the work of the church, schools, and hospitals is passed by the reference committee of the mission to the executive committee of the Chekiang Shanghai Baptist Convention for distribution by the executive committee of the convention. The Convention is ably served by a General Secretary and one other secretary. The headquarters of the Convention are in Hangchow where a headquarters building is being erected this year.

After the Chekiang Shanghai Baptist Convention has received the appropriations for a given year it redistributes them to the District Associations where in turn they are passed on to the local churches. This arrangement has developed a sense of proprietorship in the Chinese church that was altogether lacking in the old method. The way in which the District Associations have handled the funds entrusted to their care has been admirable. In each district competent treasurers have been developed. The funds are usually banked in the local branch of the Bank of China and drawn out only in accordance with a budget which has been approved by the executive committee of the district association. Each year the accounts are audited before being passed by the district committee.

With the break up of the control of funds by individual missionaries and the setting up of a central board of control by the convention it became possible to establish a chapel building and loan fund. This fund has made it possible to erect church buildings in many places where otherwise the church would have been compelled to carry on indefinitely in very inferior houses of worship. When I first came to Shaohing there was only one church building owned by the mission. Now there are five buildings jointly owned by the church and the mission. In the earlier day there was only one church building that was at all adequate for the needs of a city church in the whole Chekiang field. In the years that have passed modern church buildings have been erected in the cities of Huchow, Hangchow, Kinhwa, and Shaohing. In each case the Chinese church has made a contribution and now holds an equity in the property. In the Ningpo field practically all the church buildings in both the city and the country are owned jointly by the church and the mission. In the Ningpo district modern buildings have been erected in Tinghai Do Ch'i Deo and Si-wu that are adequate for the needs of the churches in these places. This development of the material side of the program has made possible new and more effective types of work than were possible in the dark and poorly ventilated rented buildings of a generation ago.

Evangelistic preaching has always been a strong feature of the program in Chekiang. It is the custom to hold special meetings

during the Week of Evangelism, to have evening services during the whole of the Sixth Moon (Old style) as well as special campaigns from time to time when all the preachers of the districts gather in one place for a series of meetings. There have been excellent results from these meetings, both in bringing people into the churches and improving the tone of preaching.

Considerable attention has also been given to meetings for the development of the spiritual life. The various phases of this type of meeting have been experienced and the churches appear to have reached a point where they earnestly desire helpful Bible teaching but are not easily carried away by the clap trap of the professional evangelist. Retreats have played a considerable part in establishing an esprit de corps among the workers in the various churches and the different organizations that head up in the city church.

There are certain weaknesses in the church organization that time will correct. One is the fact that the administrative committees in both the convention and the district associations are made up so largely of those who draw their pay from the funds which they are set to administer. The development of a lay membership which will give time to administrative problems has been distressingly slow. Another weakness lies in the fact that the funds used in the conduct of the work are drawn so largely from America. The depression in America causing sweeping reductions in appropriations is working to change this situation. Another difficulty is due to the fact that the presence of a certain number of ineffectives on the list of preachers in each district brings down the total efficiency of the whole work. This is one of those problems that can be solved best by a very careful investigation of every man's qualifications before he is sent to the seminary, or taken on for church work. It is exceedingly difficult to weed out the ineffectives. The better method would seem to be never to let them get in. This, however, may be a counsel of perfection.

I do not expect my hair to get much whiter. I anticipate that it will become considerably thinner. During the thinning years I prefer to put in my time, so long as the Chinese church desires my services, as adviser, counsellor, and friend, rather than seek for a church in America. There are two reasons for this preference. One is the call to service in China that came to me thirty-four years ago at Northfield. The other is the satisfaction that comes from working in and with such a vital organization as the Chekiang Shanghai Baptist Convention.

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The Union Hymnal

SAMUEL J. MILLS.

THE following is a report of the work of the Union Hymnal Committee. A similar report is being printed in Chinese Church papers.

On Wednesday, September 23rd., 1931, a "Committee appointed to consider and formulate plans for a Union Hymnal" met for a day

and a half in the Missions Building in Shanghai. The following church bodies were represented, Chung Hwa Sheng Kung Hwei; Methodist Episcopal Church, North, Methodist Episcopal Church, South, North China Kung Li Hwei and the Church of Christ in China. Dr. Robert F. Fitch, a representative of the Church of Christ in China, was elected Chairman, and Mr. Ernest Y. L. Yang, a coöpted member, was chosen secretary.

In view of the fact that a Union Hymnal was deemed advisable by the church bodies represented on the committee, it was voted to secure an expression of opinion from the respective Church groups regarding their choice of hymns on the basis of the following classification, each group to select:

(a) 100 hymns which it regards as essential.
(b) 100 hymns which it regards as important and
(c) 100 hymns which it regards as desirable.

In order to form a Committee for Literary Appraisal of the data thus secured, each Church group was requested to appoint one Chinese representative, these five to work in connection with the Rev. W. R. O. Taylor and Dr. R. F. Fitch. A Committee on Musical Appraisal was elected of the following members, Miss Venetia Cox, Mrs. S. M. Woo, Mr. Ernest Y. L. Yang, Miss L. S. Hammond and Mr. J. M. Dyson. It was also voted to convene the Union Committee on Hymnology early in March to pass on the reports of these two sub-committees.

On account of the disturbed conditions in and around Shanghai during the month of March, 1932, the sub-committees were not able to meet as scheduled. They did meet, however, in Nanking, at the Community Center, July 5th to 12th., following which the General Union Committee of the Union Hymnal met in the same place on the 13th and 14th of July.

The following representatives attended the meetings in Nanking, Mr. Djang Fang and Mr. S. J. Mills representing the Church of Christ in China; Miss L. S. Hammond, the Rev. T. K. Shen and the Rev. W. R. O. Taylor representing the Chung Hwa Sheng Kung Hwei; the Rev. Chang Ming-chih and the Rev. F. P. Jones representing the Methodist Episcopal Church, North; Mr. Peter S. T. Shih representing the Methodist Episcopal Church, South; Mr. Li Pao-ch'en and Dr. Timothy T. T. Lew representing the North China Kung Li Hwei; and the Rev. Tsiang Teh-en representing the East China Baptist Convention, which Church, though not represented on the Union Committee at the meeting in September, 1931, in Shanghai, was now included in the union group in this enterprise. Mr. Ernest Y. L. Yang met with the committee, ex-officio, and Dr. Edward James was asked to sit with the committee. In actions requiring a vote it was agreed that each church group should be entitled to one vote regardless of the size of its representation on the committee.

Both sub-committees met together on the first day and several fundamental points were settled. It was voted that this committee

should select hymns for the present book on the principle of comprehensiveness, i. e., that all the hymns chosen as Essential by all the six cooperating groups, should be included in this book, provided the total number should not exceed three hundred. (The actual number was found to be 309). By doing this it was hoped that the final book would be really adequate for the use of each denomination. Further, it was decided that, in choosing hymns from the Important and Desirable lists of each denomination, due consideration should be given to the needs of each group and the contribution which each has to bring to the enrichment of the book. The final book should thus comprehend the characteristic features of each Church group, as well as Christian hymns of all ages, Churches and lands.

It was determined that the hymnal should contain from 425 to 500 hymns.

For the next few days the sub-committees met separately, but came together again on July 13th., as the General Union Committee of the Union Hymnal.

In view of Dr. Fitch's absence, Dr. Timothy T. T. Lew was elected chairman of the General Union Committee.

In order to carry on the work that still has to be done, a Standing Committee, composed of the following,—and divided into Literary Appraisal, Music Appraisal and Business sub-committees,—was appointed, Miss L. Hammond, Convener, Mr. S. J. Mills, Dr. E. L. James, Mr. Djang Fang, Dr. Timothy T. T. Lew, Mr. Peter S. T. Shih and the following coöpted members, Mr. F. P. Jones, Dr. T. C. Bau, the Rev. T. K. Shen, Mr. P. C. Li and the Rev. W. R. O. Taylor, who was asked to serve as English Secretary. This committee is to report within a year to the General Union Committee.

A number of actions of the General Union Committee are of general interest and are herewith recorded. In case the Standing Committee feels that a change in any of the Essential hymns is desirable, such change shall be effective only after the approval of the representatives of the church group involved on the General Union Committee. The next meeting of the General Union Committee shall be during the first week of July, 1933, place not yet determined. The expenses of the Standing Committee are to be budgetted and shared by the participating churches. Supplements of Readings, Prayers and Rituals, other than those to be included in the book as finally approved, may be added to the book by any church group for incorporation with the copies of the book to be used by that church group. Chinese original hymns should comprise 10% of the total number of the hymns chosen. The Business Sub-committee of the Standing Committee is to go into the question of publishing a "Words Only" edition, an edition with the tonic sol-fa number system and an edition with the music on the five line staff,—having regard to the relative size and cost of the book.

The Standing Committee is to determine which hymns would preferably have AMEN sung after them, and that for these hymns AMEN shall be printed at the end of the tune. For other hymns,

the musical AMEN shall be printed separately at the bottom of the page. The principle on which the division is made shall be the following,—quoted from The New Hymnal,—"Amen is printed only with those hymns which are prayer, praise or otherwise addressed to GOD."

Since the hymnal is to follow the principle of comprehensiveness all the terms for God in current use by the participating churches shall be accepted without question.

When God is referred to, the words "Chu," (主) or "Fu," (父) should be used instead of the Second Personal pronoun. In all cases other than references to God, the Second Personal pronoun "Ni," (你) is preferred to all other forms.

The Business Sub-committee is to go into the question of copyright, both legally and ethically, and report to the General Union Committee. In hymns of Chinese authorship the names shall appear. In case of revised translations, the name of the reviser shall appear, together with the name of the original translator. In case the last is not available, the fact shall be so stated and the source given.

In the Table of Contents, the hymns shall be arranged, beginning with those on Times and Seasons, followed by the Church Year, then according to the order as determined by the Standing Committee. An Appendix is to be added to the book, the contents of which shall be determined by the Standing Committee. It should include the following, The Lord's Prayer, The Ten Commandments, Grace before and after Meals, Doxologies, Canticles and Amens.

In closing, the resolution of the General Union Committee on the Type of the Book is quoted in full, "Resolved that the aim of this Committee is to compile a book which will express the highest aspirations and praise of the whole Christian Church in China. By its standard of spiritual thought, literary style and music, it is hoped to raise and enrich the quality and the production of praise in all the Churches. It is therefore our aim to produce a book adequate to inspire Christian congregations; to contain hymns suitable for use on all occasions and espects of the Church's life: and in which the hymns shall be understood by all within the Church, old and young, educated and unlettered, and, as far as possible, by those without as well as within the Church."

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In Remembrance

Mary E. Cogdal.

Working for well-nigh forty-two years in the same Mission has given unique opportunities for learning the quality of the beauty of Miss Cogdal's life and appreciating the value of her contribution to the Christian Movement in China. With her unswerving uprightness and frank downrightness, her deep spirituality and real humility, her intense earnestness and refreshing humour, many incidents

naturally come to mind illustrative of these and other beautiful but more elusive characteristics, but most of all we will remember and seek to be inspired by her faithfulness and sacrificial service.

Miss Cogdal arrived in Shanghai in 1890 in conection with the American Presbyterian Mission (North) and soon became the principal of the Mary Farnham School for Girls. The high standing of this school is largely the result of her efficient and devoted service, during thirty strenuous years.

On returning from a health furlough seven years ago Miss Cogdal volunteered as substitute teacher for the mission, filling in places in any school assigned to her in order to carry on the work of missionary teachers on furlough. After several years of such self-effacing service Miss Cogdal, in company with Miss M. D. Morton, moved to Hongkew so that they might be in helpful contact with many of their former pupils who had moved to that district. She taught regularly in the primary school in connection with the Fitch Memorial Church, and when hostilities brought dire panic and havoc to that region Miss Cogdal was untiring in her efforts to help the sufferers.

Although suffering from the physical and mental strain of these terrible experiences, Miss Cogdal undertook a new form of work, the teaching of illiterate Chinese women and girls in Pootung, at a centre connected with the activities of the Fitch Memorial Church. She appreciated the opportunity of utilising her experiences as a teacher in experimenting on unique lines in a field of evangelism of wide usefulness. Serious illness brought to a close this busy, beautiful life. Miss Cogdal bravely faced the end, pointing to visitors a verse on her calendar, "Commit.....Trust.....Lie down and rest." Leaving us an inspiring example she has gone to be with the Master she so loved, and heard Him say, "Well done, good and faithful servant, enter into the joy of thy Lord."

GILBERT MCINTOSH.

Lulu Rose Patton

In the early morning of August 3rd Miss Lulu Rose Patton passed quietly away at the General Hospital, Shanghai, of which she had been an inmate since July 11th.

After a few years experience in teaching in the United States, Miss Patton was appointed by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. a missionary of the Board and sent to Canton to assist Miss Harriett Noyes and Miss E. M. Butler as a teacher in the True Light Girls Seminary at Kukfau, Canton, arriving September 10, 1908.

Realizing the need for the development of kindergarten work in Canton City, Miss Patton devoted her first furlough in the U. S. to a study of Kindergarten methods in connection with Columbia University. Through the benefaction of Mr. John H. Severance a well

equipped building was supplied. And thus came into existence the Fulton Kindergarten Training School. Miss Grace Fulton shortly joined Miss Patton on the teaching staff and has continuously ever since been associated with her.

In the year 1920 the Union Normal Teachers Training School of Canton was organized of which the Fulton Kindergarten School became an integral part and there Miss Patton served first as teacher and later as principal until 1931 when, under the school registration requirements of the Chinese Government, Miss Patton resigned the position of Principal and devoted herself to the task of securing a competent Chinese successor, Miss Patton continuing to serve the School in the sapacity of Adviser and Treasurer.

Miss Patton combined in a remarkable way fine vision and deep understanding with a rare capacity for carrying the detailed work needed for the realization of that vision. The impress of her life upon that of the young women who received inspiration and training from her is her best memorial.

In connection with a campaign among Chinese friends of the Union Normal School for a building fund for the school, Miss Patton was especially interested in securing funds for a religious work center to be so located as to provide a place of worship for Christian students and to give opportunity for the continued activities of the students among the community children. She had thought of this as a memorial to her own mother and has left several thousand dollars as a nucleus for this purpose. Her friends now hope to carry out her plan and think of it as a memorial to her as well as to her mother.

Miss Patton was born in Altoona, Pennsylvania and represented the Huntingdon Presbytery of Pennsylvania as one of its missionaries. On her furloughs she was wont to visit many of the churches and missionary societies of the Presbytery, consequently has a host of friends in that part of the country. The home of her parents, in later years, was at Warriors Mark, Pennsylvania, known far and wide as "a sort of missionary headquarters," since three of its children had gone abroad to the mission field. When the late Viceroy Li Hung Cheung was on his world tour, he was driven through Warriors Mark on his way to the Pennsylvania State College. Miss Patton's mother, ever an enthusiast for China, knowing of the Viceroy's coming, hung out some "Dragon" flags in honor. The Viceroy stopped to make enquiries and to express his appreciation.

Three sisters and a brother survive Miss Patton in the U. S. Her brother Charles E. Patton and Mrs. Patton are residents of Shanghai.

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Our Book Table

MANCHURIA, CRADLE OF CONFLICT. *By Owen Lattimore. The MacMillan Company, New York,* 1932. 301 pp. Price G$3.00.

This book recently off the press is not a discussion of the immediate situation which has developed in Manchuria since September 18, 1931, nor of the specific

issues which the present conflict has made familiar. The value of the book lies in the background and perspective which it delineates against which one can better understand what is reported in current news and articles.

Manchuria, Cradle of Conflict, is an objective study of social, racial, geographical and historical factors in the situation, made by the author as a fellow of the Social Science Research Council and partly on behalf of the American Geographical Society. Prolonged residence among the peoples about whom he writes and some research in Chinese chronicles and other relevant documents have made this volume a valuable contribution toward an understanding of the complex and dangerous area known as Manchuria.

The area has been a cradle of conflict for many centuries—with Manchus, Mongols, Chinese, Russians, Koreans, Japanese, and tribesmen of many sorts marching back and forth across its wide spaces. Earlier strains were mainly due to Manchu-Chinese-Mongol relationships, in which the Chinese and Manchus tended to blend, whereas the Mongols resisted assimilation to the more highly developed culture of the South. Contemporary conflict is likewise a triangular affair with China, Japan, and Russia, struggling however unconsciously to make each its own civilization dominant in the region.

Particularly interesting and important is the author's discussion of the age-long relationships between Manchuria and China within the Great Wall. In Japan's attack on China from the north-east one sees the traditional pressure which China has experienced from that direction so many times, beginning at least as far back as the fifth century of our era.

The living force of Chinese culture, Russia's urge toward the Pacific, Japan's proclivities to exploit (though not to settle) lands beyond her own borders, the complex traits and traditions of tribes inhabiting north-eastern Asia, the struggle between cultures (primitive and developed, Chinese, Russian and Japanese,) the place of opium in frontier development, the frontiersman as bandit and the bandit as frontiersman, the role of officials and of "big business" in colonization—these are some of the themes on which the author sheds light.

It is a relief to read a book on Manchuria which is not propaganda, nor mainly political even. The author helps us understand the present politics of the area and to check up on the propagandist at many points by making Manchuria somewhat less a No Man's Land than it has been to most of us.

E. E. B.

CHINA, MARC CHADOURNE, *Illustrated by Miguel Covarrubias, Translated from the French by Harry Block. New York: Covici Friede*, 1932, pages 298, $3.00.

Marc Chadourne, otherwise unknown to this reviewer, is identified by the jacket of this volume as a well-known and widely traveled French novelist and journalist. He has visited most of the usual points of interest to globetrotters, and has added many of the unusual corners of the earth to his itinerary. In 1929-30 his travels brought him into China by way of French Indo-China, and this volume is the record of his impressions.

Although these twenty chapters are limited by the author's slight acquaintance with his subject, yet they form neither a diary nor a travelogue, nor an ordinary narrative in any sense. They form a necklace of brilliant observations strung together on China's most frequented travel routes,—Hongkong to Shanghai and Nanking, airplane to Hankow, through the gorges of the Yangtze to Chungking and return, Tientsin, Peking, and Mukden.

Every page registers Mr. Chadourne's sensitivity to the changing political scene of the time included in his journey. The fiasco of the Reorganizationists in Peking; and the birth of a new revolutionary movement from the womb of Canton, mother of conflagrations; both are here. Hasty impressionistic surveys of communists and kidnappers, famines and pestilences, students and officials, concessions and gunboats, schools and missions, civil wars and Japanese boycott. Almost every page bears the mark of the eye-witness. His evaluations of what he saw, however, reflect the unmistakable gossip of hotel and clubroom, of

steamer saloon, and of gunboat mess room. Many impressions are manifestly those of the French officials, priests, river captains, and naval men, with whom he was thrown into contact.

The author's style is extremely fascinating, and his pen-pictures unforgettable, even though they have more frequently registered the sordid aspects of Chinese poverty than the noble aspects of her culture. But who could forget his description of Borodin, "the giant, who, for three years, blew the wind and the tempest, and whom the tempest carried off." Or Sun Fo, "the excessively wealthy son of the indigent Dr. Sun Yat-sen." Or Henry Pu-yi, "who stepped down from the oldest throne in the world without tripping."

Who else has thought of Hongkong as a metropolis of English grandeur, nailed on a rock? Here is Shanghai, that "hybrid monster of a city begotten by four continents." Nanking is " a muddy Washington," and Hankow, "the turntable of China." Chungking is "a monstrous colony of black mushrooms, covering the sides of two or three mountains." Peking, conserving the face of a capital, has scars on its face. Every page is picturesque.

The high water-mark of Mr. Chadourne's descriptive powers is reached when he describes the hauling of the junks through the gorges. "..a heavy junk which two ropes, no more, prevent from being swept away by the furious tide. The ropes seem to be made fast to the rocks. No.... In that oblique incision, eight, ten pygmies are hauling, the foremost one naked as a worm, his head resting on his shoulder, one arm hanging. Astonishing motif for a sculpture... They pull....in a great, motionless effort, paralyzed by the current, imprisoned by the stone. If a foot slip, or an arm yield.... On the cyclopean wall they are outlined in *bas-relief* like a frieze of slaves on the side of a Babylonian temple. But no, the contrast between the giant wall and the efforts of these pygmies against the irresistible power of the river is so great that one thinks rather of the tortures of damned souls, dreamed by Michelangelo or Piranesi." (p. 232).

The author's most interesting observation recurs again and again under various figures of speech. He has achieved the insight which some foreign residents do not achieve in two score years. He sees that it is only a matter of time until every foreign interest in this great land, factories and stores, schools and hotels, concessions and steamship lines, even Shanghai's "Billion-Dollar Row," shall be submerged under the sea of China's millions. Hongkong is already suffocating under the Chinese embrace. The stealthy but continuous infiltration of more than a million Chinese into the Shanghai concessions "better illustrates China's offensive and defensive strategy than all the declarations of Nanking." "Slowly.....surely.....implacably.....it is a question, in any case, merely of a difficult digestive feat, for this organism can stomach anything."

PAUL G. HAYES.

MENCIUS. *Translated by Leonard A. Lyall, Formerly of the Chinese Maritime Customs. Longmans, Green & Co., London, New York and Toronto. Price* 12/6 Net.

Mr. Lyall has already given us translations of the Analects of Confucius, and the Chung Yung in which, as in Mencius, he has had the help and advice of Mr. King Chien Kun. This present volume is as nearly as possible a word for word rendering of the Chinese text, and in this is much more helpful to the student than Legge. One remembers the many disappointments in the study of Mencius, when Legge, like commentators on the Holy Scriptures, often failed just when one wanted the precise rendering. This translation is also given in good Saxon, and there is a lack of that rhetorical superabundance found in the pages of Legge. On the other hand, Mr. Lyall in his translation does not supply the words that are very often necessary for the elucidation of Mencius' meaning; the literal rendering sometimes appearing bald and not easy to understand. He probably thinks that Dr. Legge was too prone to advance his own particular interpretation or that of some special Chinese commentator. This translation of Mr. Lyall's is a very readable one, and is not burdened by

two many notes, but one is left wondering whether any of the Chinese Classics can be followed with intelligent appreciation without copious paraphrasing of some of the statements of these ancient worthies.

Mr. Lyall's rendering of some of the important words of the text is suggestive and ought to meet with acceptance. For instance 仁 so often translated 'benevolence' he gives as 'love.' This certainly is the correct rendering in Book VII. chapter 24 where Mencius speaks of "Love between father and son." In Book IV chapter 27 where Legge has 'benevolence,' Mr. Lyall translates "To serve our Kin is love's core." In most other places he renders the text by the word 'love.'

With regard to the Character 禮, the translator rings the changes on 'courtesy' 'ceremony' and 'good form.' This latter rendering perhaps brings us nearer to the real meaning of the text than the highsounding 'propriety.'

For 上帝, we have the phrase 'The Lord Above' which perhaps will not offend the sensibilites of certain persons in the way that Dr. Legge's 'God' has done. But even this translation lifts the object of veneration above the common run of spiritual powers.

Mr. Lyall seems consistently to use the word 'Knight' for 士 generally given as 'Officer' or 'scholar.' He may be right on etymological grounds, but to the modern mind the word 'Knight' has a defined limit of meaning that does not seem to fit in with one's ideas of court life in the times of Mencius.

For 命, we have the Saxon word 'Bidding' instead of the usual 'Appointment' or 'Destiny' so familiar to readers of Legge. This probably is quite as near the original meaning as the others, but usage makes the following passage sound harsh. "Mencius said. Nothing happens unbidden. We must obey and accept our true Bidding. Thus he that knows the Bidding does not stand beneath a tottering wall."

We would venture to criticise the rendering 'Holy Man' for 聖人 on the ground that the word 'holy' contains elements, due to Christian teaching which are absent from the word 聖.

In this book there is not much introductory matter. Mr. Lyall has given us a short account of the Life of Mencius and an outline of his teaching. There are footnotes mostly concerned with persons and places. The numbering of the Books and Divisions is easier than in Legge, for which one is very thankful.

The volume is beautifully printed, with a wide margin, and tastefully bound. For the average man who has no knowledge of Chinese and who yet wants to know what message Mencius has to give, this book will be eminently suitable.

C. W. A.

THE ANCIENT CAVES OF SZECHWAN PROVINCE, CHINA. *David Crockett Graham, Collaborator, Smithsonian Institution, No. 2916. From the Proceedings of the United States National Museum, Vol. 80, Art. 16, pp. 13, pls. 16.* Washington, D.C., 1932.

Dr. D. C. Graham, of the American Baptist Foreign Mission in the far western city of Suifu, located at the confluence of the Min with the Yangtze River, is one of the most frequent contributors to the *Chinese Recorder*. During the last five years his writings have appeared in twenty issues of this journal. They consisted of nine original articles on religious and social customs among the Chinese, Lolos, and Thibetans of the Suifu region, together with five translations from Lolo, Taoist, and Buddhist works.

Researches conducted in these fields are of great general value, and to the Christian missionary they have the particular value of creating a better understanding of the cultures of the people we try to win for Christ. Dr. Graham's mission is to be highly commended for making possible such studies in the very years when it is the tendency to withdraw workers not in the traditional lines of evangelistic, educational, and medical endeavor.

The pamphlet under review is a more technical presentation of Dr. Graham's July 1930 *Recorder* article, "The Ancient Caves of Szechuan Province." It differs from the article chiefly in the inclusion of a larger number of illustrative sketches and photographic plates.

The caves studies by Dr. Graham are found chiseled in the sandstone cliffs of western Szechuan, and are particularly numerous in the vicinity of Yachow and Kiating. Locally, these are known as "barbarian caves," and are said to be the work of aborigines. Dr. Graham, however, presents data to show that these are in fact Chinese burial caves of the time of the Han Dynasty and of the beginning of the Three Kingdoms. He acknowledges his indebtedness to Rev. Thomas Torrance, F.R.G.S., and to Prof. D. S. Dye of West China Union University.

The data in support of Dr. Graham's conclusion is partly historical, more largely archeological. It is based on the similarity of the carvings and artifacts found in these caves with carvings and artifacts which are definitely identified as belonging to the Han Dynasty.

This study incidentally throws considerable light on the customs and habits, dress and utensils of the Chinese of seventeen hundred years ago. The present custom of burning paper money and paper images of people, domestic animals, houses, etc., during funeral ceremonies is shown to have developed from the ancient custom of killing and burying human beings with dead kings and nobles. Later, images of wood and straw were substituted for the living; in Han times unglazed clay images; in Tang times glazed images, and still later the paper substitutes which survive today.

PAUL G. HAYES.

PROBLEMS OF THE PACIFIC 1931. *Proceedings of the Fourth Conference of the Institute of Pacific Relations, China, 1931. Edited by Bruno Lasker. University of Chicago Press, U.S.$5.00. For sale by the Commercial Press Ltd., Shanghai.* Pp. 548.

This compendious volume of the proceedings of the Fourth Biennial Conference of the Institute of Pacific Relations held in Shanghai October 21 to November 2, 1931, contains a record of the round table discussions of the Conference with extracts from the materials prepared for them and from addresses delivered at general sessions. That it was possible to hold this Conference in China and to produce this material in spite of the events which had transpired in Manchuria the preceding month, marks a triumph for the idea underlying the Conference. Quite naturally the contents of this volume relate predominantly to questions of vital interest to China and all of it may be read with profit by those in China. If a choice were to be made among the four volumes of these reports which have already appeared, this is by all odds the volume to be chosen for station libraries where there are missionaries more than superficially interested in the problems of their adopted country. Five chapters relate to China's economic development, three to her international relations, two to economic relations in the Pacific, one to political relations in the Pacific and three to cultural relations in the Pacific. The list of data papers presented to the round tables occupies four full pages in the appendix. These papers range in length from a few pages of mimeographed material to the two volumes of more than 1,200 pages in Angelino's "Colonial Policy." The reviewer hopes to read with attention the intensely interesting matter of this volume which can be glanced over only superficially for the purposes of review. Every page bears evidence of earnest research and careful editing.

C. L. B.

THE YOUNG REVOLUTIONIST. *Pearl S. Buck. Friendship Press: 386 Fourth Avenue, New York,* G.$1.50.

This book of 182 pages is in the author's characteristically sympathetic and understanding style. The charm of her intimate attention to details in Chinese

life carries the reader out of himself into the heart of the people with their homely interests which make up the sorrows and joys of their lives.

In it Pearl Buck has given a revealing sketch of the influences which have been revolutionizing China. Not from a political view point, but we see it in the revolution of the soul of one young boy swept up and out into the flood tide of the forces which are overturning the hoary old customs and ideals of China of the past and from which will emerge the China of the future.

With the first chapter our hearts are gripped by the groping agony of the mother love of China, then in sympathy with the young boy doomed by superstition to the bondage of a life he loathed. Unintentionally, possibly, the author has given a striking picture of how God controls the circumstances of a life albeit the individual himself may be acting quite unconsciously of the ultimate end or possibly with altogether other aims in view.

As we follow this *boy* into the revolutionary army we see in memory the ranks of just such *boys* as they have marched through our streets or lain wounded or dying in our hospitals. Boys from far inland country farms whose enlistment was motivated only by the desire to earn a living or in many cases under compulsion and whose lives were only pawns in the hands of the monster war.

Our young revolutionist finds in the experiences of his life in the army an education which awakens in him a high sense of honor and the call to serve and love his country.

We are grateful to the author for thus carrying us along with him and revealing to us this inside intimate knowledge of how step by step his evolution moved from an ignorant self-centered country lad devoted to the Buddhist priesthood, through a loyal soldier marching to defend his country against the terrible aggressions of its enemies—foreigners—up to the dawning light of a consecration to a better way to serve his fellow countrymen. Led to this ideal of the "best way" to service through the tender ministry of these same hated foreigners. We welcome in this sketch the religious touch which has been unexpectedly wanting in previous writings from the pen of one who is the child of such service.

E. S.

THE TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN. *Vol. VIII.* 1931. p.p. 168. Yen 6.50.

The first article is on Tree Worship. It is well illustrated and is full of suggestive information. "The Sacred tree of Japan is very intimately related to the ceremonial development of Shinto, and the close association of trees with the shrines is one of the noteworthy aspects of Japanese religious life," and means more than a mere love of nature on the part of the Japanese people.

The second article will appeal more to the readers of the Recorder. It is "Writings on Martyrdom in Kirishitan Literature"—documents concerning martyrdom—numerous letters left by the martyrs, ranging between general doctrine or ideal exaltation of martyrdom and practical instruction. Most were translations "but in style and quality are worthy of admiration and do not fall below the best Buddhist literature." Martyrdom is praised as the flowers of faith. This contribution by Dr. Anestiki is valuable.

Another paper consists of "Notes on Early European Military Influence in Japan." In a paper by Mr. Spencer on the Noro, or Priestesses of Loo Choo, the suggestion is thrown out that "we may find in Loo Choo the sources of Japanese Shinto, and even a possible link with the cultures of Polynesia and the Hawaiian group."

Whether the ceremonies of the Naoe Matsuri is concerned with exorcism or human sacrifices is discussed by Dr. Kato. Professor Nakamura revives the memory of an ancient King, the Emperor Daigo, in an article full of quaint and interesting episodes. A very interesting issue.

E. M.

ANNUAL REPORT OF THE BOARD OF REGENTS OF THE SMITHSONIAN INSTITUTION 1930. *United States Government printing office, Washington, 1930. For sale by the Superintendent of Documents, Washington, D.C. Price G$2.00* (cloth). pp. 650, 201 plates.

This annual volume always contains material of interest to those in China in the report of the activities of this great scientific institution and in the accompanying papers which indicate scientific progress in many lines. We note for example that the majority of the additions by purchase to the Freer Gallery of Art are Chinese, including hronzes, jade paintings, porcelain, pottery, silver and silver gilt. The National Museum was enriched by extensive collections given by the National Geographic Society, including birds and plants brought from Western China by Dr. Joseph F. Rock and general natural history collections made in China by the Rev. D. C. Graham of Szechwan.

C. L. B.

INDIGENOUS IDEALS IN PRACTICE. *W. F. Rowlands. London; World Dominion Press.* 1/-

All theories for the increase of self-support in the Church of China have to be brought to the touch-stone of practice to prove their value. Here is a plain account of policies and methods put into practice over a series of years in Siaochang, a large and populous rural area in North China. The hoary system of church subsidies has been scrapped and the strength of Church and Mission put into an aggressive policy of evangelism and church planting by mobile bands. The ideal of establishing an "indigenous" church is being put into practice, and while it is yet too early to see the final outcome of the experiment, here actually are church groups coming into being, self governing and self supporting from the beginning, responsible for the conduct of their own organised life, worship, etc. The story of the experiment is the more useful and convincing for its frank admission of failures and mistakes. These are analysed and correctives suggested. Any one interested in the practical problem of self support would find a study of this pamphlet both instructive and cheering.

T. C. B.

REMINISCENCES. *By Huie Kin, Pastor Emeritus, First Chinese Church, New York City. Union Book Store, 7th Postal District, Peiping.* Mex. $3.50, postage extra.

A slender volume well worth reading. It gives in succinct form the story of a life spanning more than three quarters of the most eventful century of Chinese history (1854—). With vivid interest the reader follows the country lad from his obscure village in South China through his experience as an immigrant in America in the seventies, his college and seminary life, mission work and pastorate in New York City, two visits to his native land after the turn of the century. It is a beautiful story of God's Providence in choosing and preparing this Apostle to his own people in a strange land. Into the narrative are woven reminiscences of many of the leaders of New China, the threads running back and forth between native and adopted lands. In Louise Van Arman, a member of an old Dutch family, he found an invaluable helpmeet. Together they founded the Christian home which became the center of their work in New York, and reared their notable family of nine, six daughters from which are in homes of their own in China. The growth of the little Mission, organization of the First Chinese Presbyterian Church in New York with its service to all classes of Chinese as well as to those of other races,—all this and much more is related with insight, humor, and pathos. Mr. Huie's long life of service has been a very valuable contribution to his countrymen, the church, and to the cause of inter-racial understanding.

E. S. M.

THE DOCTRINE OF GRACE. *Edited by* W. T. WHITLEY, M.A., L.L.D.,—*Student Christian Movement Press, London.* 2s. 75 pages.

This book is an excellent and tragic illustration of the way in which the Christian clergy is able to discuss and present important problems of faith so that they will be unintelligible and uninteresting to the average Christian layman. It is, as the Archbishop of York affirms, "a contribution of unique importance to the great enterprise of Christian union." It is the first of a series of inquiries into questions that have divided the Christian fellowship, undertaken by order of the Continuation Committee of the World Conference on Faith and Order which was held at Lausanne in 1927. Sixteen distinguished students have contributed to it. There are also a very carefully worked out report of the subcomittee responsible for the inquiry, and a concluding "statement of the problems" by Dr. Headlam, Bishop of Gloucester, and chairman of the Committee. Doubtless there are advantages in a technical vocabulary, and experts in any line of investigation have reason for being suspicious of "popular" presentations "for the man in the street." But "The Doctrine of Grace" as presented in this volume is not dividing the Christian church. Nor is it as presented here dividing the majority of Christian clergy. It is dividing only a comparatively few theological experts. These experts are of course entitled to their own problems and speculative solutions. But one cannot help wishing that so important a study at such an important time might have had "interest and value" for others than theologians.

E. W. L.

DIAGNOSING TODAY. M. S. RICE. *The Abingdon Press, U.S.A.* G.$1.50. 195 pages.

Dr. Rice is senior pastor of the Metropolitan (Methodist) Church in Detroit. He presents this volume as "a meditation on conditions in an effort to find underlying causes rather than surface symptoms." Borrowing from Canon Frederick Lewis Donaldson of Westminster Abbey the phrasing of "the seven deadly sins of modern society," he studies in seven chapters "Policies without Principles," "Wealth Without Work," "Pleasure Without Conscience," "Knowledge without Character," "Industry Without Morality." "Science Without Humanity," and "Worship Without Sacrifice." In the introduction he gives what proves to be the point of view and gist of the succeeding chapters. It is a cartoon in which the artist wonders whether or not Christopher Columbus would have thought of the new world if he had had a speed boat to play with; whether or not Michael Angelo would have dreamed out the fresco of the Sistene Chapel if he had had a Kodak; whether or not Sir Isaac Newton would have thought of the law of gravity if he had been preoccupied with a radio; and whether or not Shakespeare could have conceived of Hamlet while driving an up to date high powered car. The world is too much with us. It is a book that is well worth readng. It is written not by a pessimist but by the author of "The Discontented Optimist." It is dedicated to present day Galahads.

E. W. L.

PRAYERS OF HEALTH AND HEALING. *Edited by The Guild of Health, Student Christian Movement Press, London.* 2s. 75 pgs.

A valuable and suggestive handbook of prayers "for all who believe that religion is concerned with health of body as well as with health of soul and of special value to invalids and their friends." There are Thanksgivings, Prayers for Daily Use, Prayers for Those in Special Need, Prayers for the Sick, Prayers for Expectant Mothers (beginning beautifully with "Lord I would cooperate with Thee as Mary did, in being a shrine for the spirit Thou art needing now on earth."), Meditations for Healing Silence, and Intercessions and Litanies. The need for the book is suggested by Dr. William Law, "If a man were to make it a law to himself to meditate a while before he began his prayer: if he were to free his mind to think what prayer is; if he should make it a rule to stop in

some part of his prayers to ask his heart whether it really prays or to let his soul rise in silence to God; then prayer, assisted by meditation and continuance, would in all likelihood soon render the mind truly devout."

E. W. L.

THE CHRISTIAN CHURCH AND WAR. *E. A. Burroughs, Bishop of Ripon. Nisbet and Co., Ltd.*, 1/–, p.p. 44.

This is an admirable little book not to be assessed by its size. It surveys helpfully the chief problems involved in the discussion of Christ's teaching on war and shows how the peace pacts have given a new conception of patriotism. Disarmament is given its reasonable place in the construction of the better world.

This booklet is one of the Lambeth Series—designed to examine and discuss the findings of the 1930 Lambeth Conference on "The Faith and Witness of the Church to this Generation." Dr. Burroughs' task is to explain, and defend, the Lambeth Resolutions on Peace and War. Among those resolutions was one urging the Christian Church in every nation to refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration and conciliation. Lord Hugh Cecil said this was dangerously like counselling high treason in time of war. It is a long time since we have read so dignified and yet devastating a reply as that which the Bishop of Ripon makes to this strange contention of Lord Cecil.

H. G. N.

GOD IN THE SHADOWS. by HUGH REDWOOD. 1/–. *Hodder & Stoughton, London.*

Just as "God in the Slums" carried one along breathlessly, so "God in the Shadows" has a like compelling effect. The books are complementary and in "God in the Shadows" we learn much that we wanted to know of Hugh Redwood. But the great thing we have learned is indicated in the first object for which the book was written: "to demonstrate, from actual chapters of a man's life, the existence and continuity of a Divine plan for the individual." "The world is hungry for the truths of God," and as Peter Rawlings found, "this is the wonder of God, that when we walk in the light of His countenance, the very shadows of our life are charged with healing power."

We learn much about personal religion, the call to surrender, the power of prayer, and the fact of faith. The splendid record of the work of the Salvation Army at first leads the reader to delight in what it is accomplishing but the more abiding lessons of the book are, thankfulness to God for what He has accomplished in so many years through so many people and, the wisdom of learning "that God is not only at work in the shadows: He makes of the shadows a medium for His power."

G. M.

AS *I* SEE RELIGION. *Harry Emerson Fosdick. Student Christian Movement Press*, 5/–. p.p. 190.

By this book, Dr. Fosdick has added greatly to the already astronomical debt we owe him. In many ways, this is the most satisfying collection of articles which even he has given us. Humanism; Behaviourism; the Freudian and other would-be reductions of religious experience to purely subjective constituents; the modern secession of morals from the age-long union with religion; are all discussed with the author's customary competence, clarity, honesty and wisdom. Wherever there is truth in the enemy position, Dr. Fosdick is quick to recognize and welcome it. In this respect, his discussion of religion and "wish fulfilment" is especially candid and refreshing. No one who supposes

that the vital questions for Christianity today are those of ministerial orders, validity of sacraments, and so forth, should read this book, lest he be annoyed—or awakened. But all who realise that a cumulative attack upon the spiritual conception of life and the universe is being made over a wide front will read this book with appreciation and gratitude.

H. G. N.

THIS MINISTRY. W. B. SELBIE, M.A., D.D. *Student Christian Movement Press.* 2/– p.p. 120.

This book by the late Principal of Mansfield consists of six lectures on the work of the Christian Ministry. Though written primarily with the Free Church Ministry in mind, its careful study will repay all who have "the cure of souls." Writing from 20 year's experience in the active ministry and a similar time in preparing students for their high calling, Dr. Selbie has much to say that is searching and inspiring. It need not be added that the author's expert acquaintance with psychology enables him to write most helpfully of the advantages—and limitations—of psychological studies to the pastor and preacher. The book must make all who read it very humble confronted by such demands as Dr. Selbie discerns in the Christian ministry. But it also assures us of the Strength sufficient for our need and inspires us with the conviction that "this ministry" today, if it has heightened responsibilities, has widened opportunities.

H. G. N.

"ART CHRETIEN CHINOIS."—This is volume 5 of the "Dossiers del a Commission Synodale" (paper backs, p.p. 120) published by The University Press, Peiping. It is an enquiry by a Catholic Commission into the problems of Christian art and architecture in the East. The commissioners endeavour to overcome the chief objections to indigenous art e.g. alleged preference of Eastern Christians for Western modes; associations of native art with idolatry, etc.

The book is lavishly illustrated and should prove of great interest to all students of oriental art, apart altogether from its missionary importance.

H. G. N.

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Correspondence

A Reader's Reaction

To the Editor of

The Chinese Recorder.

DEAR SIR:—May I beg space for some lines anent the, to me, excellent July, 1932, issue of the Recorder?

First, to say "Amen" to your good words as to Dr. Rawlinson's furlough, the forty-six years of Historical Sequences, and the racy and helpful words on Rev. A.G. Jones (whom, by the way, Hudson Taylor greatly admired).

Then Mr. Burt's article, "The Law of Diminishing Returns," stirs to praise, prayer, and a healthy kind of self-introspection, or, a taking of stock, a considering of our ways and means, that we may more truly do our quota, no matter what results. Yet working ever for the deeper and the greater results. We need to spend less foreign money, be more patient and thorough, and give larger place to voluntary and unpaid work. There is sometimes, a slowing down of *manifest* increase, that there may be a deeper root growth. Autumn and winter are needed, in our work, as well as Spring and Summer! Mr. Burt refers to the few sons and grandsons of Christians who become Christians that count. Others have noticed this, and been saddened by it. It is a call for definite intercession.

Mr. McMillan's "Pentecost" is a word needed by most of us. "The worship of organisation" has often

displaced the spiritual touch. It is still true that "Power with God means Mastery of Men," and yet how easily we forget it! The man who is truly spiritual is truly practical, and does the more solid work: As John R. Mott said, years ago, greater than our need of more men, or more money, is more prayer—that "zone of silence," waiting on God, in secret, daily intercession!

Page 459 of the copy of "The Recorder" I am commenting on, speaks of some feeling that "The Chinese Recorder" overstressed the intellectual! Quite a number of us have *sometimes* felt that, and, also the over-high place given to specialists, referred to so well on the same page.

With apologies for these odds and ends.

Yours sincerely,

HUGENOT.

The Demand for Statistics

To the Editor of

The Chinese Recorder.

DEAR SIR:—A Christian paper in India recently published the following, and after the heat of summer, in the busier autumn days, it may come as a word in season from some of us in China, when Commissions, Councils, etc., demand all kinds of statistics, etc.:—

We've run around lately with folk intellectual,
Minds that are flashing and clashing in strife.
Making us feel like worms ineffectual,
Only much slower and lower in life.
In such a rarefied air we've been terrified,
Reft of opinion, minions so small,
That-it's not risible—we are not visible
Under the eyebrows of highbrows at all.
So we are homesick for lowbrows or no-brows,
Average people of standard design.
Down with supernal minds, mix us with vernal minds,
Ladies' Home Journal minds, something like mine.
We are exhausted by flights conversational,
Wearied by phrases like blazes of fire.
Take us away from these tests cerebrational,
Our brains are spinning, beginning to tire.
Perish such vertigo, back we prefer to go
With those who shine not and pine not a jot.
Dull, unsulphitic folk, non-analytic folk,
Minds of the kind that we find that we've got.
Yea, we are joyously spurning all learning,
Gaily forsaking the heights we've been shown.
Farewell to super minds, come let us group our minds,
We who are frankly bromidic in tone:
All us stagnating folk, non-coruscating folk.
Talking of commonplace things we have known,
Give us benighted minds, Harold Bell Wrighted minds,
Sluggish and static minds, calm and phlegmatic minds,
Unacrobatic minds, just like our own.

Cordially yours,

COUNTRY WORKER.

A Correction

To the Editor

The Chinese Recorder

DEAR SIR:—In your August Number of the Chinese Recorder, in the article "Church of Christ in China—Kwangtung Synod," an unfortunate mistake crept into one paragraph which unfortunately changes the meaning to such an extent that I feel bound to ask you to insert a correction in your next issue.

Under the paragraph "Synod Reorganized" on page towards the end of the paragraph, the sentence "these associations were to carry on such work as may be entrusted to them by the Synod through the Board of Education and Board of Medical Work" should read "These associations were to carry on such work as may be entrusted to them by the Synod through the Board of Missions. Where strong local leadership exists, the direction of the work is largely left to them. The Synod also appointed a Board of Education and a Board for Medical Work. These, however, have as yet not functioned, etc."

Thanking you for inserting this correction, I am,

Sincerely yours,

A. J. FISHER

—=o=—

The Present Situation

Poppy, Bandits, and Famine Relief

From the "District of Hankow Newsletter," we quote the following paragraphs written regarding a journey taken last May.

DARK CLOUDS.—Fields of poppy in full bloom, especially when growing in the midst of ripening wheat fields, are surpassingly beautiful. Snow white, pink, red, and dark to almost black, the gorgeous blossoms rank among flowers as opium ranks among drugs,—in the highest class. We saw the poppy by the thousands of acres cultivated to perfection along the railway in Honan and the motor roads in Shensi and Kansu. But these amazingly beautiful flowers were not grown there for their beauty, nor is the opium being produced for legitimate medicinal use; though it is not true, as has been stated by some newspapers, that the newly irrigated lands are likely to be used for growing opium. The dark, sticky juice we saw being scraped from the gashes made on the great round poppy seed-pods is destined to beguile and ruin not only consumers of opium and its derivatives by the myriads in China and other countries, but also the farmers and officials, merchants and manufacturers, who are enmeshed in the trade. Here is one of the darkest clouds in our modern civilization; a menace to the world as well as the bane of China.

Banditry, insecurity, famine, also darken the sky all through these ancient wonderlands of Asia. As we sped northwest on the road from Sian towards Kansu we met load after load of timbers and boards torn from their own homesteads to be sold for food by the victims of drought. At the foot of Lupan Shan, west of Pingliang, where we had intended to begin climbing to the top of the 7,000 foot pass, we had to turn back after only a glance at the new zig-zag road which is to make plain this hitherto fearsomely steep highway, because bandits had just the night before raided the village, stolen relief funds and terrorized both engineers and workmen.

THE SILVER LINING.—The silver lining of these dark clouds shines so brightly as to illuminate the whole landscape. The joint efforts of the Provincial Government and the China International Famine Relief Commission are putting through the Weipei Irrigation Project and making motor traffic possible, as Dean Johnson proved, right across Shensi and Kansu to the Thibetan border. Closely allied in character to these channels of modern civilization are the still brighter centers of Church life which are scattered over the great highway from end to end. Most conspicuous are the Roman Catholic, English Baptist, China Inland and Scandinavian Alliance missions. This was my first contact with the latter, and I can never forget the hospitality of Rev. O. W. Beckon and his family at Pinchow, and Rev. E. R. Peterson and his wife and brother, Rev. Gustav Tornvall, at Pingliang, and Rev. A. B. Gjelseth and his wife at Kingchow. Still more was I impressed by the courageous devotion of these missionaries in preaching the Gospel, and the splendid way in which they cooperate in road and bridge building. Bridge building has from time immemorial been recognized in

China as meritorious public service. The cooperation of the missionaries has been indispensible to the C. I. F. R. C. in carrying forward great plans, while it has both broadened and deepened the contacts of the missionaries with farmers, merchants, officials, the military and even bandits, to the mutual advantage of all concerned. We may well hail this as a step in the great process by which, to quote Canon Streeter, "Religion and Science not only shake hands but become fast friends, and by pooling their resources are to regenerate the world."—L.H.R.

Using old Methods to Solve New Troubles

About one hundred years ago, the Taipings, popularly known as "Long Hairs," plunged the country in an orgy of massacres and plunders for nearly twenty years, before the scholars general, Tseng Kuo-fan, finally convinced the Manchu court of the effectiveness of his "bandit suppression" program, the enforcement of which was responsible for eventual restoration of order and peace. The same program, or the essence of the Manchu statesman's program, has now been adopted by the National Government for the suppression of the "Red menace" which is now creating havoc in Honan, Anhui, Hupeh, Hunan, Kiangsi, and Fukien Provinces.

The main feature of this program is for the Government to organize civil volunteer corps in various villages and to effect systematic coordination between these volunteer units. Formerly, the Government concentrated large forces of Government troops in communist infested districts, but this policy proved unsuccessful. It involves heavy expenditures. The fact that communist forces move about in small groups and are not concentrated in any particular districts, makes it difficult for Government troops to attack.

As a result of conferences at Kuling and Hankow, General Chiang Kai-shek, Chairman of National Military Council, has definitely decided to follow the plans adopted about one hundred years ago by the great Manchu statesman.

According to the instructions of General Chiang, each hsien will organize its own civil volunteer corps of 500 men. The Government will choose elder gentry of the hsien as the leaders of these corps. These men will receive their military training from experienced instructors appointed by the Government. They will be equipped by the Government. Five hsien will form one defense unit. Any small band of communists in any hsien will be tackled by the 500 civil volunteers of that hsien. If any large band of communists appear in any district, civil volunteers of the five hsien in the same defense unit will combine in their attack against the communists. According to this plan, 2,500 well armed civil volunteers can be concentrated immediately to face the attack of any communist band.

In the meantime, the provincial authorities are instructed to build motor roads connecting various strategic districts with each other. Four Government divisions will be stationed in each province as the garrison force. If any district in the province is attacked by strong communist forces and if they are too powerful for civil volunteers, 40,000 Government troops can be rushed to the scene at good speed with the completion of new motor roads in the provinces.

This new program has been experimented with in Hunan province and according to the report of General Ho Chien, chairman of Hunan Provincial Government, the new plan has been an unqualified success. Hunan, where Chinese communists had their stronghold only two years ago, is now free of any large band of communists. The Government expects similar results in other provinces as soon as the new bandit suppression program is in full operation. —*The Yenching Gazette.*

The Problem of Non-Resistance

In the last number of the "Congregationalist" to hand, we read that the "Mission Monthly" last fall had published an article raising the question whether a Christian should use firearms to defend life and property. The question was

quite a disturbing one to Mr. Wang, one of the country delegates to the annual meeting of the North China Council. He had long been a non-resistant, believing this to be the only logical position for a Christian to hold. "It had never occurred to him that there was any question about it. Of course he would not. Then his neighbors began to buy rifles to protect themselves from bandits. They wanted him to buy a rifle. He discussed the matter with his family, but since a rifle cost $115 Mex and he would have to sell land to raise the money, his son, who is also a non-resister, advised that they buy a mule instead of a rifle. The rifle was not bought. One night in March, Mrs. Wang aroused her husband and informed him that some one was on the roof. He had already formulated in his mind a plan if bandits ever came to his house. He told the three men on the roof if they wanted anything which he had to come and take it, but he asked them not to frighten the family by firing. They came down, tied up Mr. Wang and his son, and led them away. After a while the son was released so as to go back and get money to redeem his father. Mr. Wang was nearly sick when he was captured, but was led several miles to another village where he was locked in a room. He was offered food and treated well, but he was so sick that he could not eat. Every night for ten days he was blindfolded and led to some other place. He does not know whether he was actually taken to other villages or was led around in the same one. During his captivity he was in constant prayer—praying that he might be released in time to attend the Tehsien meeting to which he had been elected a delegate. After two days of the meeting Mr. Wang suddenly appeared in our midst—like one risen from the dead, he said. We don't know yet just why he was released, nor does he. No ransom was paid. Mr. Wang's only explanation is that his prayers were answered."

A Cheering Letter from Manchuria

The writer is just completing an evangelistic trip of seven weeks to a dozen centers in the eastern part of Manchuria where formerly no evangelistic work had been done.

At these places we came across Chinese Christians from southern parts of Manchuria and other more distant parts of China. There were also numbers of others who seemed to be fairly hungering for more knowledge of the Way of Salvation.

We have never found the people as a whole so willing to listen to the preaching of the gospel. The writer has preached more than a hundred times on this trip, and yet not a time have we failed to receive real earnest attention. At nearly every service for the unsaved someone indicated his or her desire to become a Christian.

One of the most delightful experiences of this trip was the pleasure of making the acquaintance of Mr. Sen Yin T'ung a prominent, influential citizen of Tungninghsien, a Chinese city on the Siberian border. This man, who is both a doctor and also operates a large carpenter shop, was converted some sixteen years ago when a patient at the Mukden Mission Hospital. He was there for treatment of his eyes and, fortunate for him and the saving of his people, remained there six months.

Mr. Sen has recently lost his eyesight but he has lost none of the light of salvation which he received while at the Mission Hospital. His face fairly beams with the brightness which we so often see in the faces of Chinese and others who have walked with God. His testimony at the meetings in the large school room, which was packed twice daily, was clear and convincing. He sings the songs of Zion, as learnt in Moukden, with vigor and remarkable correctness after sixteen years. Through these years he has remained faithful and hopeful, though no evangelist or missionary had yet come to open up work in his town of near forty thousand souls.

It is not often easy to follow up the results of mission hospital work, as you know, for the patients go out into the world again, and are not often heard from, but here is a man in whom the investment of love, sacrifice, healing and prayer—for which he is truly grateful—were by no means given in vain.

We find throughout this north Manchuria country, over which we have traveled often many faithful Christians led to the Lord in other parts of China, whose fruitful lives are the result of seed sown by missionaries and Chinese workers in former years. These Christians are letting their light shine. Such are the real hope of China. It is through these we see the hope of a better China and the coming of the Kingdom of God. All honor to those who through the years have led these to Christ and have instilled in others a desire to know Him as Lord.

It is truly a great privilege to have a share in the work of Christian missions in this part of China, though the new situation has greatly increased the number of bandits and has terribly upset this whole region. A reign of terror now exists where the old government has been destroyed in much of Heilungkiang and Kirin Provinces.

On this recent long trip nearly three hundred enrolled as enquirers at our outstations east of Harbin and at other places in that direction. Forty-nine others were baptized. Since our return to Harbin conditions here have grown decidedly worse. Many are in great distress, for war is being waged. We wonder what the future holds in store for this part of Manchuria.

CHAS. A. LEONARD. *American Southern Baptist Mission.*

Harbin, Manchuria, China.

Peasant Gospel Schools in Japan

The Christian movement in Japan, after having been one of the most urban-centered of all modern missionary movements, has at last turned its eyes and interest to the great rural population of that country. One of the most significant projects in this rural awakening centers about the so-called PEASANT GOSPEL SCHOOLS and constitutes what is readily admitted as one of the most important contributions to the Christian movement in Japan in recent years. They were inspired, on the one hand, by the Danish Folk High Schools and, on the other hand, by the dire needs of rural Japan. The first school was started in 1926 at Dr. Toyohiko Kagawa's Rural Settlement near Osaka, after his return from a visit to Denmark. Last year about forty of these schools were conducted by Japanese Christian leaders and by missionary organizations. The graduates now number into the hundreds.

Purpose: The purpose of the Peasant Gospel School is to develop Christian rural leadership. It is an attempt to create a Christian social vision for leaders who will work for the reconstruction of the economic and social life of the village. Rural Christian Leadership Training Schools would perhaps more adequately describe their purpose and nature.

Students: All students must be farmers. One school, in order to secure this, limits attendance to eldest sons for, under the family system, they are almost certain to remain in the villages. Students are from eighteen to thirty years of age, but the majority of them are between twenty and twenty-five. All students must have had at least a primary school education and students with middle school standing are preferred.

How Schools are Conducted: The schools are conducted on the plan of having all the students and, if possible, the teachers also eat, sleep and study together under the same roof. The purpose in this is to get every member of the school to feel that he is a member of a family. As they become better acquainted with each other and with the teachers, reserve breaks down and they

freely share their thoughts and ideals and hopes in the discussion hours during the last days of the school. Students bring their own bedding and rice and vegetables. They usually do all the cooking themselves, living very simply. Conducted on the family plan and with as little formality as possible, the school provides a fellowship which is seldom realized elsewhere.

Duration of Schools: The Peasant Gospel Schools have been scheduled for from three days to one year. The normal time, however, is from ten days to one month. The majority of them are held for approximately two weeks.

Staff: The staff of the various Peasant Gospel Schools includes, besides local ministers and missionaries and national Christian and social leaders, lecturers from the prefectural departments of agriculture and from agricultural schools or colleges within the prefecture. In nearly every case local prefectural authorities and agricultural schools have been more than glad to cooperate and to provide specialized help without cost to the Peasant Gospel School.

Cost of School: The chief items of cost in administering the Peasant Gospel Schools are, first, travel for speakers and, second, honoraria in certain special cases. Living quarters, light and meeting places are provided by the mission under whose auspices the school is being held. The students are self-supporting so far as food is concerned. The range in total cost of the schools is from Yen. 30 to Yen. 120, depending upon the amount of outside help and the length of the school term.—J. H. R.

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Work and Workers

Dr. and Mrs. Hayes Celebrate "Golden Wedding":—Tuesday, July the fifth, was the Golden Anniversary of the wedding of Dr. and Mrs. Watson M. Hayes. There was a quiet family celebration at the homes of their two sons, Mr. Ernest M. Hayes, of Shanghai, and the Rev. John D. Hayes, of Peiping, who are spending their vacation at East Cliff, Peitaiho. We are sure our readers join in congratulations and good wishes, none the less sincere, though belated.

Health Campaign:—A fine exhibit and Health Campaign was held for three days in June, in Nantao Christian Institute, Shanghai. Attendance by count averaged 2,500 daily. Posters, lectures, lantern slides, demonstrations, baby clinic, were all used throughout the hours open to the public.

A band of workers from the Nantao Institute is launching out with various forms of street preaching. Evangelistic services are held regularly each Sunday evening in the Institute and the Church Auditorium.

Prison Meetings:—Among the recent engagements of the Salvation Army Commissioner was a visit to the Peiping Model Prison. Our Leaders who were accompanied by a party of Chinese and Over-Seas Officers, were cordially greeted by the prison officials.

Arrangements had been made for a Meeting with the prisoners in one of the workshops where two hundred men were employed. The officials introduced the visitors with warm words of welcome and in the Meeting that followed the men listened with close attention to the message of hope and cheer.

At the close of the Meeting the visitors were shown round every department of the Institution and had opportunity to see the excellent management of the place.

There are eight hundred men and women in the prison and Salvation Army Officers pay weekly visits to conduct Meetings with them. About sixty of the inmates have sought the Saviour and among this number are twelve women of whom the warders say "They are really Changed."—The *Crusader*.

China Inland Mission Notes:—Up till the end of June, the Mission has received reports from all over China, of 1672 baptisms, since Jan 1, in its own stations.

Forward Movement:—The full figures now to hand show that actually 203 new missionaries reached China in the C.I.M. during the period for the 200 prayed for. Practically all of these are now in the stations or districts they have been appointed to, though the six men for Sinkiang, have been delayed owing to the Russian visa on their passports not having been granted, and the only feasible way of travel to their field being, just now, via Dairen, and Siberia.

Kansuh:—Dr. Rees and his wife have been doing itinerant medical work in this Province, and over the border into Tibet, where they found feuds and raids the order of the day, but owing to their work, they were welcomed. Dr. Rees reports burned villages and scared people as a result of Moslem-Chinese fighting and raids. He speaks of the precipitous heights, awe-inspiring gorges, ice-covered passes, dangerous roads, snow-capped peaks in endless rank, forests, and magnificent scenery. Yet amid it all. rapine and murder rampant, no police, no gaols, etc. He speaks of many medical cases and of operating on the roof, with firing going on near in some clan fight, which cost over thirty lives. He tells of one village with 90 priests only one of whom could read and understand what he read. He pleads for prayer for conversions. In Lanchow, Kansuh, the Christian women have formed a Preaching Band of fourteen, who go out two by two several afternoons each week, without pay. It has been found difficult to even rent property in some new centres, while in others suitable premises have been already secured. Some of the parties of missionaries recently going to Kansuh only just escaped brigands on three occasions, and one had their carts taken by the military.

Shansi:—Work among children and young people has been launched by a missionary set apart for this special work, who has found openings for the Christian Message in some Government schools. Tent evangelism has had friendly crowds, with large sales of Scripture portions and with numbers professing conversion to Christ. Summer Conferences are planned for.

Szechwan—Large crowds in open air work gave good attention, and many Scripture portions were sold. In other districts, there is reported an increase in family worship and in village evangelism. Bible Schools for women are also reported. In other places there is much indifference and few assemble to hear the Gospel.

Chekiang:—The annual Bible School for Women was held in Lanchi, for over twenty days in March-April, when forty-seven women met, the teachers being Chinese and missionary ladies. Among the subjects were:—God's Revelation to Man, The Cross of Christ, Summary of the Minor Prophets, Epistle to the Hebrews, Mark's Gospel, Women of the Old Testament, etc. Near Hangchow, a new church building, put up by the Chinese Christians, seating two hundred, was dedicated with a full house.

Anhwei:—Rev. H. Ferguson, of Chengyangkwan, who was carried off by bandits, is being well treated, allowed to preach, and to send for stores from the Coast. (July 15/32).

Special Evangeliatic Services, Hankow:—As the work of the Five Year Movement was lagging, Bishop Gilman suggested selecting one place where an intensive evangelistic effort should be made. St. Peter's Church, Hankow, was chosen for this.

Rev. F. H. Lieo, Rev. Samuel Kao, Deaconess Stewart, Miss Li Pao-tsen, nurse, Rev. Yin Ch'in-tao, Rev. Paul Seng and both bishops met to decide on the best method of carrying it out. The most important things, according to their judgment, were (1) Teaching the illiterate how to read, (2) Hygiene, (3) Women's work. It was thought advisable that an attempt should be made to lay special emphasis upon such activities as could profitably be continued thereafter with the impetus obtained; thus perhaps avoiding the slump that usually follows intensive parish efforts of this kind.

From the 29th of February to the 27th of March, every Monday, Wednesday and Friday from two to four in the afternoon, there was a meeting for women. On Tuesdays and Thursdays, from seven to nine

in the evening, there were meetings for men. On Sundays, both men and women went to church morning and evening. At the women's meetings, those that came were largely members of St. Peter's Church and their friends, whom Mrs. Yü had asked to come. There was an average of twenty at these meetings.

As for the men, they were brought in by hearing hymns sung outside the church where people pass continually. Another method used was the ringing of a bell to let everyone know that it was time for the meeting to begin. In addition, tickets were given out in a house-to-house canvass, announcing the meetings. At one of these they counted 180 men. The smallest number was 30, making an average of 105, of whom perhaps 70% were laborers.—*Samuel C. Kao.*

Missionary Sons:—The Reverend Charles J. Woodbridge, son of the late Reverend S. I. Woodbridge, D.D., who for forty years was a Presbyterian missionary in China, sailed from New York on the S.S. "Majestic" June 22, to engage in missionary work in the Cameroun, West Africa. He was accompanied by Mrs. Woodbridge and their infant daughter.

The name of Woodbridge will bring memories to thousands of Chinese—memories of service to them. Spiritually, physically and mentally, the Woodbridges have contributed to their happiness.

Dr. S. I. Woodbridge came to China in the fall of 1882. His first work in the mission field was the opening of the Station at Chinkiang. He always had the instinct of the scholar, and at the beginning of his missionary career devoted himself to the mastery of the language and literature of his adopted country. He translated into English "China's Only Hope," written by the Viceroy, Chang Chih-tung, a quite remarkable book that was written to combat the idea of those who promoted the Boxer Rebellion and was largely responsible for the newer ideas which have prevailed among the officials of China in later years. He translated a number of other Chinese books and edited a number of books written by foreign missionaries, and in the year 1918 wrote "Fifty Years in China."

The first Mrs. Woodbridge died in January, 1913, and Doctor Woodbridge was married the second time in the autumn of 1915 to Dr. Mary E. Newell, a distinguished woman physician, connected with the West Gate Hospital in Shanghai.

The Reverend Charles Woodbridge was born in China, and represents the fourteenth generation of ministers in his family, the first minister in his family having preached in 1493. The week before he sailed for Africa, Mr. Woodbridge resigned his pastorate of First Presbyterian Church in Flushing, N.Y.

In the presence of a small company of personal friends, most of them bound to him by long-standing ties, Mr. Eric H. LIDDELL, B.Sc., the well-known L.M.S. missionary and athlete, was ordained to the ministry in the chapel of the Scottish Congregational College, Edinburgh, on the evening of Wednesday, June 22. Shortly after these lines appear in print Mr. Liddell will be leaving Edinburgh on his return to China, followed by the prayers and good wishes of tens of thousands in Scotland, where he is something of a national hero.

The Rev. KENNETH H. COUSLAND, who has been appointed to the Chair of Church History at Emmanuel College, Toronto, is a son of the late Dr. Philip B. Cousland, the well-known China missionary of the English Presbyterian Mission. Like his father, Mr. Cousland was educated at George Watson's College, Edinburgh, and he subsequently graduated in Arts at New College, Oxford, and later in Divinity at Knox College, Toronto. During the last few years he has been an active member of the staff of Emanuel College, which is the new Theological College, of the United Church of Canada, and his appointment at a comparatively early age has given great satisfaction to the members of the staff and students alike. He had a distinguished record of service as an artillery officer during the war, and was awarded the Military Cross and other decorations.

Roman Catholic Work in China and Japan:—To "revenge" the deaths of their confreres killed in this mission, the Belgian Franciscans of the Vicariate of Ichang, Hupeh Province, China, have opened a dispen-

sary and a free school. Within the last 30 years two prelates, nine missionaries and 15 Christian lay people have been put to death in this region. It is only a few months ago that Father Adons was taken and killed. For this reason it has been called the "Mission of Blood."

His Excellency, Bishop John Chang, Vicar Apostolic of Chaosien, Hopeh Province, China, was consecrated April 24 at Chaosien by His Excellency, Bishop Hubert F. Schraven, C.M., Vicar Apostolic of Chengtingfu.

Sister Onesime, of the Sisters of St. Paul of Chartres, 87 years old and 58 years in mission lands is to be decorated this year by the Japanese Government. Sister Onesime who already has been honoured by the Japanese Government is one of the three pioneers who established the first foundation of the Sisters of St. Paul of Chartres in Japan. She never returned to her own country of France although she was in mission lands eight years before making this foundation in Japan.

Attracting and Retaining Young People:—Miss Alice Linam, who has just returned to California, writes:—"Miss Lois Huang, Superintendent of our Sunday School in Yenping City, asked me to take charge of the Beginners, Primary, and Junior departments, boys and girls ranging from five to fifteen years of age. This included all the boys and girls in the Primary schools as well as some from the street, one hundred and fifty in all. I had seven assistant teachers, High school graduates, teachers in the mission schools.

These boys were all soundly converted and joined the church during the six months we had the class. Twenty three in all joined the church during that time. It was like having revival service all the time. I never saw boys and girls more anxious to learn about God and His wonderful love.

We did not use the Sunday School lessons. We tried to give the boys and girls a bird's eye view of the Bible as a whole, teaching them to love and reverence the Bible, also God's wonderful love, His plan of redemption. We used large Bible pictures, maps, and charts in Chinese character, beginning with the creation and ending with Paul's letters.

The boys and girls brought Bibles every Sunday, many were borrowed. Each Sunday they marched out singing "Onward Christian Soldiers," and went out to work for Jesus.

I told them if they would be present every Sunday except when they were ill, I would give them a Bible at the end of the term. I gave out seventy Bibles and thirty New Testaments. I never saw any one love and reverence the Bible more than these boys and girls did."

Flood Relief:—The Rev. G. Findlay Andrew supplies data for the following statement. The National Flood Relief Commission winds up its operations in July. The Commission has been responsible for building, repairing or reconditioning 2,500 miles of dyke on the banks of the Yangtze, Han and Huai Rivers and of the Grand Canal. Including dykes in the Tungting and Poyang Lakes this total will be brought to over 3,000 miles apart from assistance given in building subsidiary dykes. The Commission has had in its direct employ just over 10,000 persons who have been responsible for supervising the work of millions of men and women.

In Hupeh, apart from the section of the Han River where Communist occupation or military activity has made work impossible, the program of dyke building will be completed by July 20 at latest. A skeleton force is being left which will patrol the rivers, watching the dykes during flood season, and these persons will be responsible for carrying out any emergency repairs in case of breaks. To this end the very large stock of empty grain bags (as distinct from flour bags) which are as yet the unsold property of the Commission, are to be gathered at strategic centers on the River, from which they can be rushed at short notice to the scene of necessary repairs, where they will be filled and used as satisfactory sand-bags. The scale of operations in American Flood Relief wheat is suggested by the fact that in Hankow alone the Commission has 260 tons of such bags!—*District of Hankow, Newsletter.*

Dr. Stanley Jones' Visit:—Plans for the visit of Dr. Stanley Jones to China are being shaped up under the direction of Dr. H. H. Tsui. Preliminary visits are being made by secretaries of the N.C.C. to the centers where work will be carried on, in order to set up the arrangements to be handled by local workers. The tentative schedule which is printed below is subject to change in the light of the situations discovered in the course of these visits and local conferences. The themes to be stressed in these conferences are indicated in several instances. Inquiries regarding further details should be addressed to Dr. H. H. Tsui, 23 Yuen Ming Yuen Road, Shanghai.

Tentative Schedule for Dr. E. Stanley Jones

Aug. 16-14, Peiping, Employed Officers' Conference Y.M.C.A.

Aug. 27-Sept. 4, Moukden, (Rural and Literacy).

Sept. 7-16, Peiping.

Sept. 19-26, Tsinanfu, (Home and Rural).

Oct. 4-13, Wuchang, (N.C.C.R.E. and Home).

Oct. 17-25, Nanking, (Youth).

Oct. 28-Nov. 2, Shanghai.

Nov. 4-10, Ningpo, (Gen. Workers' Conference).

Nov. 12-20, Soochow or Hangchow, (For Evangelists only).

Nov. 24-Dec. 3, Foochow, (Rural and Literacy).

Leave Foochow Dec. 4, Friday.

Dec. 7-15, Kwangtung (Home, N.C.C.R.E. of F.Y.M.)

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Notes on Contributors.

Rev. T. Cocker Brown, arrived in China for the London Missionary Society in 1907, has been engaged in Evangelistic work and Theological education in South Fukien; and is now Secretary of the London Mission China Council.

Rev. Harold T. Cook, came out in 1926 for the United Methodist Mission, and is engaged in Evangelistic work in and around Wutingfu, Shantung.

Rev. O.C. Crawford, D.D., arrived in China in 1900 for the American Presbyterian Mission, North. He has been largely responsible for the evangelistic work of the Mission in and around Soochow. For twenty-two years he has been a valued member of the Presbyterian China Council, as well as acting on many local and general committees.

Rev. A. F. Ufford is a member of the American Baptist (North) Mission. He arrived in China in 1908 and has been engaged in evangelistic work in and around Shaohing, Chekiang.

Rev. S. J. Mills came to China in 1911, under the American Presbyterian Mission, North, working for six years on the staff of the Shantung Christian University, two years in Y.M.C.A. Student work, four years in evangelistic work, Nanking, three years as Dean of Language School, Nanking, and now in the English department of the University of Nanking.